

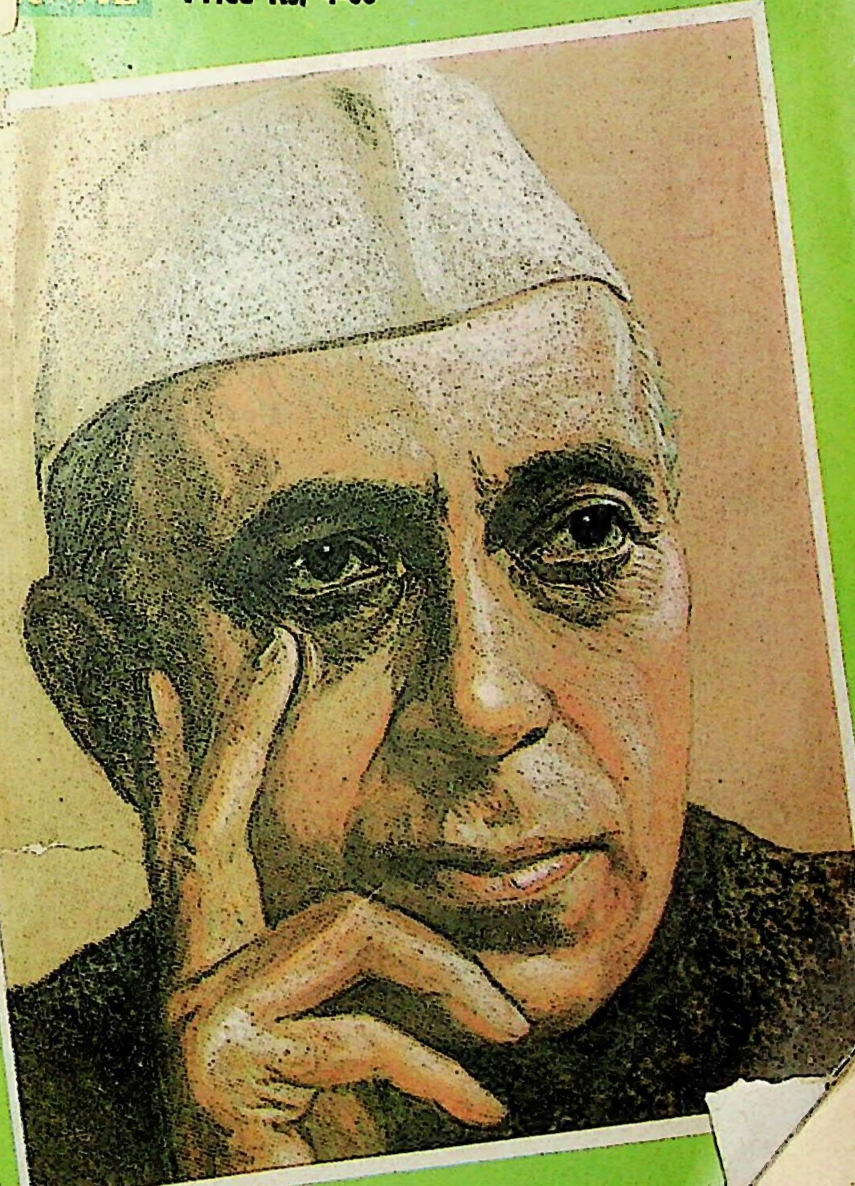
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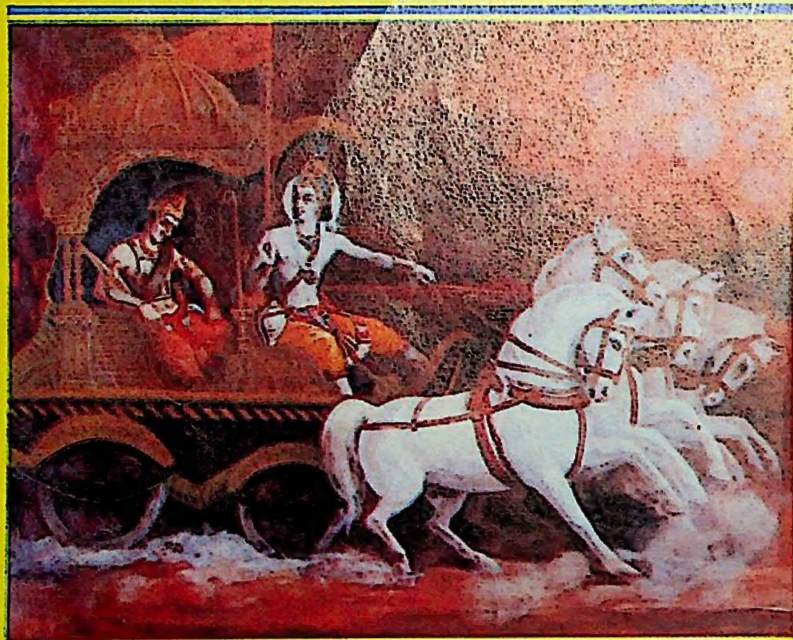
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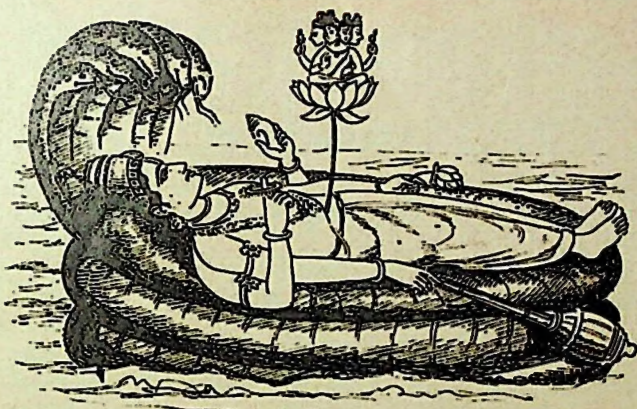
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आ नो भद्राः क्रतवो यन्तु विश्वतः ।  
Let noble thoughts come to us from every side  
— Rigveda, 1-89-1.



## PRAYER

नमस्ते वासुदेवाय सर्वभूतक्षयाय च ।  
हृषीकेश नमस्तुभ्यं प्रपन्नं पाहि मां प्रभो ॥

Obeisance to you Vasudeva,  
in whom all beings abide; obeisance to you, Lord of our  
faculties; protect me, O Lord,  
your refugee.

— Akrura in Srimad Bhagavata



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## Voice of Wisdom

The wise ones, meditative, persevering, always putting forth  
of anxious effort attain to Nirvana, the highest freedom and hap-  
piness.

Health is the greatest of gifts, contentment is the greatest  
wealth, trust is the best of relationships. Nirvana is the highest  
life.

Slowest among the slothful, awake among the sleepy, the wise  
man advances even as a racehorse does, leaving behind the hack.

That deed is not well done, which, having been done, brings  
remorse, whose reward one receives weeping and with a tearful  
countenance.

Even the gods envy him whose senses are subdued like horses  
well tamed by the charioteer, who is free from pride and free from  
taints.

His thought is calm, calm is his word as well as his deed when he  
has obtained freedom through true knowledge and has become  
tranquil.

He who formerly was thoughtless and afterwards became reflec-  
tive, lights up this world like the moon when freed from a cloud.

Let us live happily then, hating none in the midst of men who  
hate. Let us dwell free from hate among men who hate.

There is an impurity greater than all impurities. Ignorance is the  
greatest impurity. O mendicants, having cast away that impurity,  
be free from all impurities.

You yourself must strive. The Blessed Ones are (only) preachers.  
Those who enter the path and practise meditation are released  
from the bondage of Mara.

He who overcomes in this world the fierce craving, difficult to  
subdue, sorrows fall off from him like water drops from a lotus leaf.

If, by surrendering a pleasure of little worth one sees a larger  
pleasure, the wise man will give up the pleasure of little worth, and  
look to the larger pleasure.

Dhammapada

Buddha Purnima falls on May 20



## DIVINE INTEGRATORS: 13

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।  
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ।।

*Whenever there is a decline of  
righteousness and rise of unrighteousness,  
O Bharata (Arjuna), I body Myself forth.*



## Tirujnana Sambandhar

(Early Seventh Century A.D)

**T**IRUJNANA Sambandhar was a rare infant prodigy, blessed with God-vision when he was just three.

He was born in Sirkali, also known as Brahmapura, near Kumbhakonam in Tamil Nadu. His father, Sivapadahrdayar and mother Bhagavatiyar, were pious Brahmins, devoted to the worship of Siva and the service of saints. Sambandhar was born to them after a long period of penance.

Like Dhruva, Prahalada and Markandeya, Sambandhar had the vision of God even as a child. The miracle happened, as said above, when he was a child of three years. With that, his career as a saint commenced.

One day his father took the toddler along with him to the temple tank, Brahmattirtha, for a bath. Leaving the child on the steps, the father entered the water and had a long dip. Not seeing his father for a very long time, Sambandhar began to cry, gazing at the Gopuram of the nearby Siva Temple. He called out 'O Father! O Mother!'. Siva appeared with his consort Uma and asked her to feed the crying child with milk. Uma gave her breast-milk in a golden cup to the child. The child received it and drank it. After the bath, when the father saw the milk-smeared lips of the child, he thought that his son had



become polluted by the feed of milk given by some unknown woman. Brandishing a rod, he was about to thrash the child. The innocent three-year old pointed out to the sky in the direction of the Copuram and instantaneously broke into a song proclaiming that he had been saved by the Lord in his **Ardha-nariṣvara** form. The father realised that his son had attained sainthood through God's grace. This is recorded in the accepted chronicle **Periapuranam**.

The name **Tirujnana Sambandhar** itself means 'the one who became related to divine wisdom'. His hymns, 383 in number, form the first three sections of the Southern Saivite canonical works known as 'Tirumurai'. He is considered to be one of the four 'Samaya Acharyas' (Teachers of the Saiva faith) of Southern Saivism. His life was short — **hardly 16 years** — but what he did to Saivism is comparable to what Acharya Sankara did to Vedanta. The 'Dravida Sishu' referred to in Acharya Sankara's 'Saundaryalahari' (verse 75.) is, according to the opinion of some scholars, **Tirujnana Sambandhar** himself.

One of the well-known episodes relates to the miraculous way in which **Tirujnana Sambandhar** brought back to life **Pumpavai**. It is said that the distraught father of the girl, who died of snake-bite at **Mylapore** in **Madras**, cherished the hope that somehow **Jnana Sambandhar** would bring his daughter back to life. **Sambandhar** sang a hymn and out emerged the girl from the pot containing her bones and ashes.

**Tirujnana Sambandhar** merged in the Supreme on the occasion of his marriage. The Lord, it is said, took not only the bride and the bridegroom but even those around them to his bosom in a blaze.

In one of the hymns **Tirujnana Sambandhar** sings:

With the processes of logic,  
such as "What is the cause"?

Or

"What precedents or examples  
are there?"

do not research much into this.  
O you who would escape from  
great misery.

fix your mind on Him  
and live in peace

O men eminent in goodness,  
come and surrender to the Lord.

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# Valmiki Ramayana Ayodhya Kanda



अथ रामो मुहूर्तेन लब्धसंज्ञं महीपतिम् ।

उवाच प्राञ्जलिर्भूत्वा शोकार्णवपरिप्लुतम् ॥

Then Rama, with folded hands, said to the king, who became conscious after a while and who was being tossed about in the ocean of sorrow :

आपृच्छे त्वां महाराज सर्वेषामीश्वरोऽसि नः ।

प्रस्थितं दण्डकारण्यं पश्य त्वं कुशलेन माम् ॥

“O great king, I crave your leave. You are the lord of us all. Look benignly on me who am bound for the Dandaka forest.



लक्ष्मणं चानुजानीहि सीता चान्वेति मां वनम् ।

कारणैर्बहुभिस्तथैर्वार्यमाणौ न चेच्छतः ॥

अनुजानीहि सर्वान्नः शोकमुत्सृज्य मानद ।

लक्ष्मणं मां च सीतां च प्रजापतिरिव प्रजाः ॥



Permit Lakshmana (to go) also. Sita too follows me to the forest. Though dissuaded by many cogent pleas, they do not desire (to be left behind). O fountain of honour, leaving off sorrow, give permission to all of us, Lakshmana, Sita and myself, as Prajapati did to his sons.

अहं त्वरण्ये वस्त्यामि न मे राज्यस्य काङ्क्षिता ॥

I shall, of course, live in the forest. I have no longing for the kingdom.

नव पञ्च च वर्षाणि वनवासे विहृत्य ते ।

पुनः पादौ ग्रहीष्यामि प्रतिज्ञान्ते नराधिप ॥

Enjoying for nine and five years the life of the forest, O king, I shall, at the end of the vow, hold your feet again (in veneration)."

रुदन्नार्तः प्रियं पुत्रं सत्यपाशेन संयतः ।

कैकेय्या चोद्यमानस्तु मिथो राजा तमब्रवीत् ॥

Lamenting and distressed, the king, being bound by the bonds of truth and secretly instigated by Kaikeyi, said to his beloved son Rama :

श्रेयसे वृद्धये तात पुनरागमनाय च ।

गच्छस्वारिष्टमन्यग्रः पन्थानमकुतोभयम् ॥



“O darling, for your name (hereafter) and prosperity (here below) and quick return, proceed calmly on your auspicious and perfectly safe way.”

रामः परमधर्मात्मा मातरं वाक्यमब्रवीत् ॥

Rama, the supremely righteous-minded one, spoke these words to his mother :

अम्ब मा दुःखिता भूस्त्वं पश्य त्वं पितरं मम ।

क्षयो हि वनवासस्य क्षिप्रमेव भविष्यति ॥

“Mother, do not be distressed. Look after my father. The end of my forest-life will certainly come soon.

सुप्तायास्ते गमिष्यन्ति नव वर्षाणि पञ्च च ।

सा समग्रमिह प्राप्तं मां द्रक्ष्यसि सुहृद्वृतम् ॥

Even whilst you are asleep, nine and five years will lapse. You will certainly see me on my safe return here, surrounded by friends.”

अथ रामश्च सीता च लक्ष्मणश्च कृताञ्जलिः ।

उपसंगृह्य राजानं चक्रुर्द्विनाः प्रदक्षिणम् ॥

Then the grief-stricken Rama, Sita and Lakshmana, with folded hands and after touching the feet of the king, went round the king.

तं चापि समनुज्ञाय धर्मज्ञः सीतया सह ।

राघवः शोकसंमूढो जननीमभ्यवादयत् ॥





Taking leave of him (the king),  
Raghava well-versed in dharma and  
stupefied with grief, made obeisance to  
his mother, along with Sita.

अन्वक्षं लक्ष्मणो आतुः कौसल्यामभ्यवादयत् ।

अथ मातुस्सुमित्राया जग्राह चरणौ पुनः ॥

Following his brother, Lakshmana  
bowed to Kausalya. Then he touched  
also the feet of his mother Sumitra.

तं कन्दमानं रुदती माता सौमित्रिमब्रवीत् ।

हितकामा महाबाहुं मूर्ध्युग्रात्राय लक्ष्मणम् ॥

To the mighty-armed Lakshmana, who  
saluted her, his weeping mother, ever  
desirous of his prosperity, said, after  
smelling him on the crown :

सृष्टस्त्वं वनवासाय खनुरक्तस्सुहृज्जने ।

रामे प्रमादं मा कार्षिः पुत्र आतरि गच्छति ॥

“You who are warmly devoted to  
friends, are set free by me for life in the  
forest. O son, when your brother Rama  
goes forth, do not be careless.



# Salutations To The Paramacharya

**S. Ramakrishnan**

**S**ALUTATIONS and Adorations to Poojyapada Sri Chandrasekharendra Saraswati Jagadguru Sri Sankaracharya, the 68th Pontiff of Kanchi Kamakoti Peetha, on the auspicious occasion on Sunday, May 21, of his ninety-sixth birthday.

Steadfast adherence and unswerving loyalty to the Majesty of the Moral Law — the only pathway to man's spiritual emancipation — is so beset with temptations, distractions and hurdles that most mortals tend to refrain from making any sustained effort to reach the goal, are content to follow the easy path of expediency and are prone to wallow in the quagmire of crass, crude worldiness.

This Paramaguru is one of the most revered guides and philosophers of the Bharatiya Vidya Bhavan. This Mahapurusha has inspired and





blessed the Bhavan with his benedictions on each and every landmark event in the Bhavan's pilgrimage — a mission dear unto His Holiness.

Kalepati Munshiji looked upon, and so do all others in the Bhavan look upon, the following Benediction this **Punyapurusha** graciously gave on the occasion of our Tri-Decennial Celebrations in 1969, as one of the greatest and most cherished assets of the Bhavan:

The **Bharatiya Vidya Bhavan** has made the intellectuals of **Bharat Varsha** evince interest in the various aspects of our culture and progress.

May we pray: Give fresh vigour to the Bhavan, a unique institution, in directing its attention more and more and with greater and greater fulfilment to the dissemination of moral principles and devotion.

May the Almighty bless India and the world by vouchsafing the presence of this **Acharyadeva** amidst us, for many more decades to come, to teach, guide and inspire us all — erring humanity — to a nobler and more purposeful life, anchored to Faith, Self-discipline and Dedication — **Shraddha, Samyama** and **Samar-pana.** ● ● ●

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## Swami Dayananda Saraswati (1825-1883)

**S**WAMI Dayananda Saraswati is one of the great leaders of the Modern Indian Renaissance. Kulapati Munshi looked upon him as "the first among moderns who lived and taught others to live up to the permanent values of our culture..."

Swami Dayananda was a powerful human dynamo-physically, mentally and spiritually.

A distinguished religious leader, social reformer, system-builder, Swami Dayananda was a gifted speaker and a prolific writer.

Swami Dayananda was born in 1825 in the village of Tankara in the old Morvi State of Kathiawar which now forms part of Rajkot district in Gujarat. He left his home in 1846, at the age of 21 following a dispute with his father; the father wanted the son to get married but the latter was not prepared for it.

The boy, Mulshankar, as he was called, became a Sannyasin later and came to be called Dayananda Saraswati. The boy wandered all over India for nearly 20 years and learnt the Vedas from the scholars he met



at different places. During 1860-63 he was with Virjanand of Mathura, the blind saint with a giant intellect, who not only taught him the sacred works but told him of his life-mission to uphold Vedic religion. During the years from 1863 to 1875, when he founded Arya Samaj, Swami Dayananda extensively toured the country and held scholarly disputations with men of different faiths and leaders of protestant movements.

Swami Dayananda's voluminous writings include commentaries on the first three Vedas, an encyclopaedic work on Hinduism called 'Satyarth Prakash', a book of prayers and a work on Sanskrit grammar. Though his mother-tongue was Gujarati, he spoke and wrote mainly in Hindi and the 'Dayananda period' has a distinct place in Hindi literature.

The basic teachings of Swami Dayananda are:

1. The Vedas, particularly the mantra part of them, are the words of God.
2. He who is called Brahman or the Most High or the Paramatman permeates the whole universe.
3. Dharma, which is truthfulness in thought, word and deed, is the will of God as embodied in the

Vedas.

4. Salvation is to be attained through worship of God, the performance of time-honoured ritual deeds, and the acquisition of true knowledge.

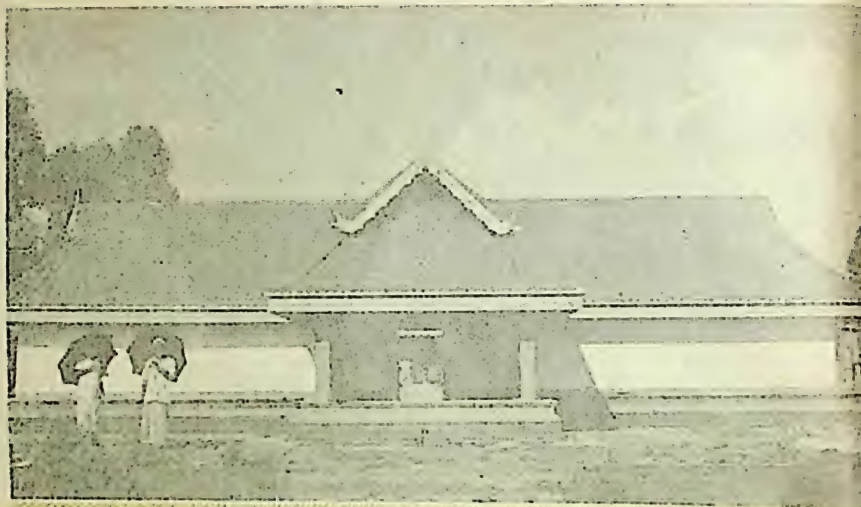
5. Samskaras are those rituals which contribute to the physical, mental and spiritual improvement of man. (These are 16 in number).

Swami Dayananda Saraswati rejected idol worship and polytheism; he fought against superstitions, child-marriage, hereditary caste system, untouchability, enforced widowhood; advocated women's education, a scientific education grafted on to an essentially Indian education, a single national language and the study of Sanskrit.

"Back to the Vedas" was his clarion call. He said: "The Vedas are the scriptures of all-time knowledge. It is the paramount duty to teach them to others, to hear them and recite them to others".

Swami Dayananda Saraswati passed away, as a result a poisoning, on 30th October 1883, at Ajmer.

(Sponsored by Sakthi Finance Ltd.)



## Uttara Guruvayurappan Temple In Delhi

Smt. Jaya Ramanathan

**T**HE 'Prathishta' of the idol of Guruvayurappan, the presiding deity, and four other deities — Chottanikkara Bhagavathi, Sabarimala Dharma Sastha, Siva and Vighneswara — in the newly constructed Maha Kshetra at Mayur Vihar, on the banks of the Yamuna, is an event looked forward to by people in all walks of life in the

Capital.

Prof. Vezhaparambu Parameswaran Namboodiripad, the well-known Tantric Acharya and Temple Architect, and Shri Brahma Mangalam Subramanian, the Shilpi, guided and supervised the construction of the Maha Kshetra.

In the early eighties, a group



of Delhi-ites came to occupy houses in Mayur Vihar in East Delhi, on the banks of the Yamuna. The residents formed a Society called Krishna Mandir Samaj' in 1982. It got merged with another society, Arsha Dharma Parishad, formed earlier. In 1983, the Society secured a one-acre plot in Mayur Vihar.

The construction of 'Balalayam' was easy enough; but the main problem was to get a Vishnu idol. Fortunately, an idol was available with Puliyan-nur Udayan Narayanan Namboodiri in Ernakulam. The black

granite 'Vigraha' was brought to Delhi, installed and consecrated in April, 1983.

The decision to construct a proper temple was taken in 1986. The foundation-stone for the Sree Kovil (Sanctum Sanctorum) of the main temple was laid by His Holiness Sri Jayendra Saraswathi, the Sankaracharya of Kanchi Kamakoti Peetam, in October 1986.

The original plan was to have a single-storey Sree Kovil for the main deity, but this was later raised to double-storey height. Other additions were made — Chuttambalam, a 500-capacity hall with a raised stage, offices with rooms for visitors and pilgrims, a Dwajasthamba or Kodimaram measuring 14.5 metres high. The total cost is about Rs. 35 lakhs, the Sree Kovil alone costing Rs. 13 lakhs.



Apart from the usual methods of fund-raising through souvenirs, advertisements, donations etc, a novel scheme for collection was hit upon. Under this scheme each family made a contribution every month according to capacity, and an entry was made in the pass-book supplied to it. A sum of Rs. 20,000, on an average, could be collected each month through this scheme.

May 17, 1989 (Chitra Nakshatra, Kataka Rasi) has been chosen for the Prathishta of the idol of Uthara Guruvayurappan and other deities in the temple. A team of 12-strong craftsmen from Kerala is working round the clock to keep up the time schedule. The simulated tiled roof, the sculptures in relief, the ornate canopy, the panels encircling the outer walls to hold the thousands of brass lamps, the small narrow entrance to the Sree Kovil with short steps leading to it — all have imparted the ambience of the temple at Guruvayur.

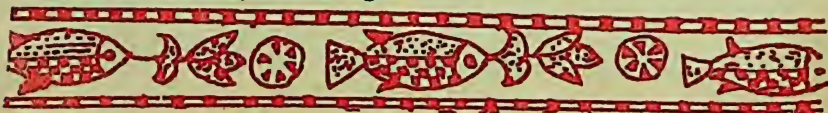
Twenty Namboodiri priests and Panchavadya groups have arrived for the auspicious Yagna

and Kumbhabhisheka function which started on May 8.

After the consecration on the 17th the temple will remain closed to devotees for three days in accordance with tradition. The belief is that the Devas themselves descend to perform puja to the newly installed deity.

On the 20th, the flag will be hoisted on the Dwajasthamba (Kodimaram), declaring the beginning of the 'Utsava', the temple thrown open to the public, and thereafter for eight days there will be festivities. A 'Krishnanattam' troupe of 30 artistes is coming from Kerala to perform for the first time in Delhi — they will present 'Krishna Leela' spread over nine days. Harikatha, dance and music performances are also being arranged.

The Arsha Dharma Parishad, under the able stewardship of its President, Dr. K.P.A. Menon, former Defence Secretary, and its devoted band of workers in the Executive Committee, both past and present, deserve congratulations on this splendid achievement. ● ● ●





# AKSHAMALA: The Alphabet



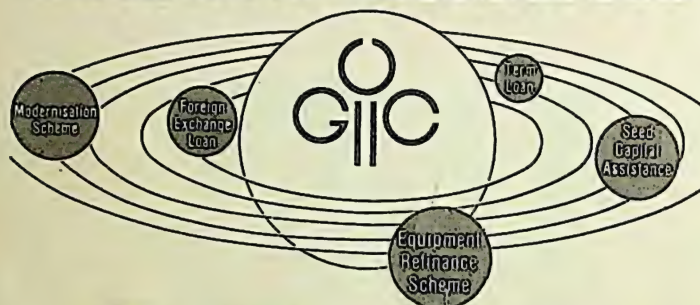
His Holiness  
The Paramacharya of  
Kanchi

**T**HE best among the five ancient classical Sanskrit poetical works are known as the *Pancha Kavyas*. There are such *Pancha Kavyas* in Tamil and Telugu also. In Tamil language, "kavya" becomes "kappiyam". Magha is one of the *Pancha Kavyas* in Sanskrit and is so call-

ed after its author, Poet Magha. The theme of the composition is *Sisupala Vadham*. The narrative opens with Sri Krishna sitting on a throne in an open place of Dwaraka, surrounded by his countiers. The poet then describes the arrival of Sage Narada from a great height,

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from the heavens above. The poet says that at first the courtiers see only a bright vision. They begin to wonder what that scintillating brilliance can be and by that time the phenomenon has come nearer. Then, in the centre of that vision, they were able to distinguish the outlines of a human form; but they are not sure whether it is a male or a female. As they stood gazing, the object gets still nearer and they are able to identify the form as that of a man. A little later, Sage Narada appears before them in all his radiating splendour. This episode is expressed by Magha in the following verse:

*Chayastvisham-ityavadharitam  
pura,  
Tatah sareereti vibhavitaakritim;  
Vibhur-vibhakta-aavayavam  
pumaniti,  
Kramaadamum narada ity-  
abodhi sah*

In this verse, we see the ability of a great poet to clearly portray a natural phenomenon in its correct sequence, with a dramatic effect. That is why words of inspired poets like Magha, retain their popularity and attraction, in spite of the passing of centuries. The next verse describes the manner in

which Narada presented himself.

*Ajasram-asphalita vallakee-guna-  
Kshatojjvala-angushta-nakhamsu  
bhinnaya;  
Purah pravalai-riva poorita-:  
arddhaya,  
Vibhantam achhaspatika-  
akshamālaya.*

By constantly vibrating the veena, the tip of the thumb of Narada has become red on account of clotting of blood and this is in contrast to the whiteness of his thumb nail. To give the paining thumb a little rest, he is counting the crystal beads of his *akshamala* and repeating the *nama* of God. While so rolling the beads, with his thumb and index fingers, the red patch in the tip of the thumb gets reflected on half the number of beads of the string in his hand, and consequently appears as if they are coral beads.

The Sanskrit term for coral is *pravalā*. It becomes *pavazham* in Tamil, *pagadalu* in Telugu and *havalā* in Kannada. If we analyse some of the words in different languages, we find that certain letters in one language get changed in another language. For example, if we take the equivalents of coral in Tamil, Telugu and Kannada, we find

Humility — Unpretentiousness — Non-injury — Forgiveness, Service of the Teacher, Purity, Steadfastness, Self-control, indifference to objects of sense, absence of egoism, perception of the Evil of Birth — Death — Old Age — Sickness, Pain — Non-attachment to Son — Wife — House, even-mindedness — unswearing devotion — resort to solitary places, distaste for society, Constancy in self knowledge are the constituents of Wisdom.

— Bhagavad Gita

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that the *zha* Tamil, becomes *da* in Telugu and *la* in Kannada. There seems to be a Vedic basis for the transformation of *zha* into *da* and *la*. We find that the Brahmins of Maharashtra and Karnataka are mostly followers of *Rig Veda* and those of Telugu and Tamil area, are predominantly followers of *Yajur Veda*. In Telugu area *Sama Veda* is practically not in vogue. In Tamil area, only 15 percent profess *Sama Veda* and only 5 per cent *Rig Veda*. But there is evidence to infer that at one time *Sama Veda* had larger affiliation in the Tamil area because it is found stated that it has one thousand *sakhas*, or branches. This can be inferred from the reference in *Tevaram* to *Is a* as *Ayiram saakai udaiyaan*. But at present, we meet with only the Gautama branch of *Sama Veda* in the Tamil country. The Chozhias of the South, who profess *Sama Veda*, follow the *Jaimini* or *Talavakaram* branch. In Malabar too there are some Numbudiris who belong to the *Talava karam* branch of *Sama Veda*. But *Sama Vedins* among the *Vadama* itself denotes that the members of this sect originally belonged to the North, either the Telugu country or the region on the



banks of the Narmada. This inference is justified by the prayer to the Narmada, which the *Vadamas* have included in their *Sandhya* prayers. That prayer is:

*Narmadaayai namah praatah narmadaayai namo nisi, namostu narmade tubhyam.*

To come to the Vedic basis for the difference in the pronunciation referred to above, we find that wherever *zha* occurs in the Vedas as recited in Tamil area, the Telugu people pronounce it as *da* and the Kannadigas as *la*. *Da* occurring in *Yajur Veda* becomes *zha* in *Talavakara Sama* and *la* in *Rig Veda* becomes *zha* and *la* in *Rig Veda*. It may be that following this Vedic tradition, *pagada*, became *havala* in Kannada and *pavazha* in Tamil. In North India, there is one branch of *Sukla Yajur Veda*

# GOOD CONDUCT

A being selects the food cogenial to it. Even so may  
I have recourse to the conduct that ennobles me.

As there are gradations in food there are modifications in  
good conduct. That behaviour is good which promotes ex-  
cellence. To play with toys is good for babies; but it is not so  
for the adults. Seeking property and sense enjoyment is  
sanctioned to the commoner; but it is prohibited to the holy  
ones. That is good conduct which lifts man up.

good conduct is that which purifies the mind.

— Tiruvalluvar

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wherein the sound *ya* occurring in the Vedas gets transformed into *ja*. This accounts for *Yamuna* becoming *Jamuna* and *Yogi* becoming *Jogi*.

From an inscription dating back to B.C. 1400, we find that in the Semitic countries like Palestine, the Vedic Gods, Mitra and Varuna were being worshipped. This indicates that the Vedas must have had currency in those parts of the world at one time. In those countries also we find transformation of *Ya* into *Ja*, as in North India. *Jehova*, *Joseph* and *Jesus* for *Yahova*, *Yoosuph* and *Yesu* respectively are examples. From this, we may deduce that a significant sound in the *Veda* current in a country also becomes the significant sound in the spoken language of that country.

In the *sloka* I have just now quoted describing the appearance of *Narada*, the expression *Sphatikakshamala* occurs. *Akshamala* signifies the series of 51 letters of the alphabet from 'a' to *ksha*. In a string of prayer beads, also known as *akshamaala*, there are 51 beads, the 51st bead being slightly larger than the rest. This bead is known as *Meru*. Sometimes in a string of crystal beads, a coral bead is made to form the *meru*.

In the string I am holding in my hand, the *meru* is a coral bead. That is how my thoughts went to *pravala* and to the other topics, I have been speaking about. When counting the beads while repeating God's name, one does not "cross" the *meru*. When the *meru* is reached after rolling the 50 beads of the string, we reverse the string and count the 50 beads again. Thus, we avoid counting or crossing the *meru*.

The letters from A to Z in the English language are called the alphabet. It may be noticed that in all the languages, the initial letter is 'a' or a symbol denoting the sound "ah". In Greek, the first letter is called *alpha*, and in Arabic, it is *aliph*. The sound "Al" is common to both and it also occurs in "alphabet". If the view is taken that all languages originated from Sanskrit, the question that has to be answered is whether the expression *Al* occurs in Sanskrit.

The tradition is that when *Sri Nataraja* performed His cosmic dance at *Chidambaram*, 14 sounds emanated from his rattle or *dhakka* and those 14 came to be referred to as *Maheswara Sutras*. On the basis of these *Sutras*, *Panini* compiled his *Vyakarana* (grammar) *Sutras* and

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Patanjali, in his turn wrote *Mahabhashyas* or elaborate commentaries to the Panini Sutas. It is interesting to note in this context that Patanjali provided treatment for all the three *karanas*. He wrote *Yoga Sutas* to treat the mind; '*Vyakarana Bhashya*' to correct faulty speech; and *Charaka Samhita* to cure bodily ailments.

The fourteen *Maheswara Sutas* conclude thus: (*Hal iti Maheswara Sutrani*) "Hal" is a symbol to denote the consonants coming in between "ha", the first sound in the Sutra, *ha-ya-va-rat* and 'L' the

last sound in the last Sutra, *Hal*. Similarly, there is another Sutra in grammar, which is, (*Aloan-tyasya*). This is a symbol to denote all the letters of the Sanskrit alphabet, derived by combining the first sound "A" in the first *Maheshwara Sutra*, (*a-i-un*) and the last sound "L" in the last Sutra, (*hal*). Hence (*al*) came to stand for *aksharam*, or letter of the alphabet in the *Vyakarana Sastra*. My view is that "al" in alphabet, "a" in *alpha*, and "ai" in *aliph* came from the Sanskrit (*al*), which means a letter of the alphabet.

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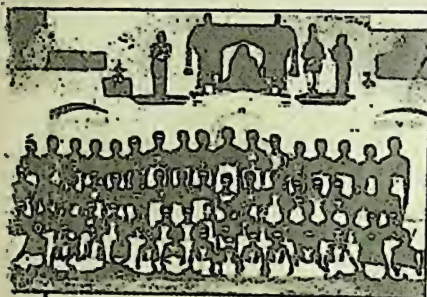
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# Panditji the Beacon-light

S. Ramakrishnan



**T**HE twin lamps of Truth and Love shall burn eternally. Gandhi symbolised the former, and Nehru symbolised the lat-

ter. Gandhi has left us the story of his "Experiments with Truth." Nehru has bequeathed to us his "Discovery of India" in which

एहं श्रीश्च हीश्च दृतिश्च तपो मेधा प्रतिष्ठा  
श्रद्धा सत्यं धर्मश्चैतानि मोन्तिष्टन्तमनूत्तिष्टन्तु मा  
मां श्रीश्च हीश्च दृतिश्च तपो मेधा प्रतिष्ठा  
श्रद्धा सत्यं धर्मश्चैतानि मा मा हासिषु : ॥

The Deities who are here, Prosperity, Shame at doing wrong, Fortitude, Penance, Intellect, Status, Faith, Truth and Dharma — may all these rise along with me who am rising; may all these never leave me.

Krishna Yajurveda; Taittiriyaranyaka IV. 42.5

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he has enthroned Love, through the path of suffering.

It was an All-Knowing Providence that chose these two giants in the 20th century, to proclaim the supremacy of Truth and Love and hold them aloft as ideals for humanity to strive for and attain.

Blessed are those who lay down their lives for the realisation of an ideal. There have been great men and women in all countries; their glories are sung by the people. They remain as beacon-lights.

When we think of Free India, the triumvirate, Gandhi, Nehru and Patel, appear simultaneously before our vision. They were embodiments of a master-passion. In their life-time they became the torch-bearers of Liberty. They claimed Liberty as human prerogative and they broke the chains which bound them, freed themselves first, and liberated millions, who were in bondage. Hailed as the saviours of a race, humanity has saluted them and their memories are cherished.

The resurgence of millions of people in India, in Asia and in the World stand testimony to their labours and toils. These

leaders of thought and action are dead but their vision and will remain. The life-story of these incomparable servants of the motherland are so intricately interwoven with the history of India that one cannot visualise the one without the others.

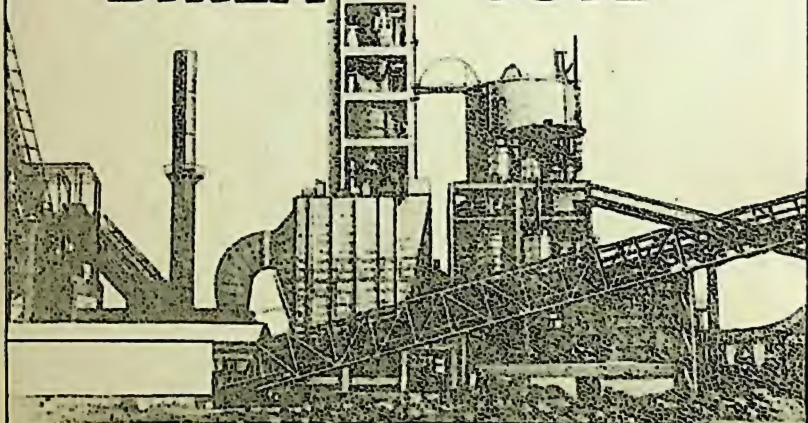
India opened a vast field for their life-long activities and in manifold ways they toiled for the good and glory of India. Rare in history, very rare indeed were such a triumvirate. Alas, the age of this triumvirate has now come to an end! But as long as India lives, as long as the virtues of Truth and Love exist, so long shall their immortal spirits and achievements protect this ancient land from perils within and dangers without. This great country, touched by the wand of these magicians is awake and shall no longer slumber. From Rajghat in New Delhi a glorious light shall spread over the world.

Our saints and statesmen and warriors have drawn inspiration from mother Ganga — and the best and foremost amongst us have toiled without rest. The Ganga of life knows no resting. It flows on and on till it merges with the Mother Ocean.



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# A Journey With Jawaharlal

**Lal Bahadur Shastri**

It was about 8 p.m. when Nehru finished his speech at one of the election meetings in 1937. As soon as he had done so, he enquired from the local Congressmen whether he could leave. Pat came the reply, "Yes, sir." The three of us got into the car and left. After having driven about a furlong Jawaharlal said that the Congress workers of... had no sense of hospitality. "I said I wanted to go and they agreed to it without even offering me a cup of tea." Nehru had taken no tea in the afternoon and as he had always maintained good health, he was feeling very hungry. He asked me whether there was any restaurant in the city. I said there was none. Then I

remembered the railway station where some tea could be got. He said, "Let us go there." We motored to the railway station and went to the railway restaurant. There was nothing there except some tea and a few



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pieces of bread. After having taken the tea we were asked to pay the bill. All of us searched our pockets and found that none of us carried sufficient money. Between us we could collect about two and a half rupees. Nehru had about a rupee and a quarter, Mrs. Purnima Banerjee another rupee and I gave the few annas to complete the full amount required. How awkward would it have been if we had failed to make up the amount amongst ourselves!

Proceeding further on our tour, Nehru said he would like to drive the car. The owner of the car, Mrs. Purnima Banerjee, requested him not to take the trouble as he must be feeling tired. He, however, insisted. She said that he might not be able to

drive it well. Nehru said, "Look at her cheek and the reflection that she is making." He took over the car from her and we reached Allahabad by about 11 that night.

I requested Jawaharlal to get down at "Anand Bhavan" from where I would go to my house but he did not agree and said he must reach me home. As it was getting late he started driving fast and unfortunately a cow was hit by the handle of one of the doors of the car. The cow was injured, especially a part of her horn. There was no one there, yet Jawaharlal stopped the car and went near the cow and asked me what should be done. We waited there for about ten minutes. Meanwhile, some people came over and the owner of the cow also came. As soon as they saw Nehru they all said that we need not bother; we, therefore, went our way but before leaving Jawaharlal noted the name and address of the owner of the cow. He first dropped me at my place and then went back to "Anand Bhavan". Next morning he sent about Rs. 30 to the owner of the cow for its treatment. Thus ended a most interesting journey of about nine hours, which is still green in my memory.

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**"Adi Sankaracharya's message was meant not for Hindus alone, not for Indians alone, but for all mankind... He established the Empire of the Spirit. Whole generations have come and gone, empires have flourished and vanished, but Sankaracharya's Empire of the Spirit survives."**

## **Adi Sankaracharya:**



## **Builder of The Empire of Spirit**

**N.A. Palkhivala**

**M**OST historians are agreed that if a count were taken of the twelve greatest men who ever lived in any country in any age, Adi Sankaracharya would undoubtedly be one of them. I would call him the Universal Man. He deserves to be called

the Universal Man in more senses than one. First of all, his accomplishments were of the very highest order in a number of fields of mental and spiritual activity, each one of which would have been enough to make him immortal.

He was a poet of the first order and also a philosopher of par excellence. He was a savant and a saint of the highest spiritual development. He was a mystic and a religious reformer.

Adi Sankaracharya was a *Karma Yogi*, *Bhakti Yogi* and *Jnana Yogi*, and he was right in the forefront in each category.

First, as a *Jnana Yogi*: His knowledge was almost incredible. He could tear the heart out of the *Upanishads*, the *Vedas* and the *Bhagavad Gita* and he could expound these scriptures in a manner which has never been surpassed.

As a *Bhakti yogi*: He was a man of infinite faith and infinite compassion. Nothing human was alien to his nature. All human beings were alike to him.

As a *Karma Yogi*: He did more as a man of action, than most men who are merely men of action have ever been able to do, even those who have achieved world eminence.

What was his idea in having maths in different corners of India? One of his main ideas was that this is one single country. We may have different faiths, different sects, different creeds. Different communities may



flourish here, and they have flourished here, through the centuries, but we are all members of one single family — *Vasudhaiva Kutumbakam*. And his objective in going to all the corners was to ensure that the message that we have a common and indivisible destiny got across this great country.

If we go through his writings, we can readily see that he was not so much a man propounding a religion as a man propounding the religion which underlies all religions.

Adi Sankara was universal in his outlook. His message was meant not for Hindus alone, not for Indians alone, but for all mankind. Surely, Swami Vivekandanda and Sri Aurobindo must have been thinking of



him when both of them said that the destiny of India is to be the spiritual leader and moral teacher of the world.

Today, when we look around and see to what pathetic depths we have sunk, we can hardly realise that this is our glorious destiny. But I have no doubt whatever, knowing a little bit as I do of the modern developments in science and philosophy, that the prediction of Swami Vivekananda and Sri Aurobindo is bound to come true. **This country will be and is destined to be the moral and religious teacher of the world.**

### Great Work

Adi Sankaracharya did all his phenomenal work in the short span of 32 years; bearing out what Bacon said that a man may be young in years but old in hours if he has lost no time, and Sankaracharya never lost any time.

Every moment of his was filled with thought and action. And the great maths which he founded, 1200 years or more ago, are still continuing, still giving the type of guidance which this country badly needs today.

One thing which strikes me as almost incredible is how close

Sankaracharya's teachings are to the latest conclusions reached by scientists. You only have to read Sir Arthur Eddington's "The Nature of the Physical World" or Sir James Jeans' "The Mysterious Universe" and "The Stars in Their Courses" to realise that what Adi Sankaracharya said 1200 years or more ago is true today, is proved to be true today.

It is incredible how the human spirit can merely, by means of meditation and introspection, come to the right conclusion about the ultimate reality, which hundreds of years of scientific research would ultimately lead to. The main message of modern scientists like Sir James Jeans, Sir Arthur Eddington, Albert Einstein and Max Planck, one of the authors of the "Atom and Atomic Research," is that although the universe exists, the appearance is different from the reality. It exists, but the appearance is not the reality. The reality, the only reality, is the spirit, the ultimate infinite spirit. Dr. C.P. Ramaswamy Aiyar has rightly said that we are amazed that the theory of relativity propounded in the 20th century was known to ancient India 3000 years ago. Sometimes I wish I had the time

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to put in parallel columns what Sankaracharya has said and what the modern scientists are saying. You would be amazed at the correspondence.

In fact, I have no doubt that in any of our great scientists' meetings today or in meetings held many years ago when some of the greatest scientists who are now dead were alive, Adi Sankaracharya would have found himself quite at home. He would have discussed, on a level of equality, the ultimate theories of science which he intuitively knew to be right.

### Synthesis

His main contribution, as has been summed up by the different people who have written on Adi Sankaracharya — in fact, the books written on him would be enough to make a whole library — is his synthesis of all religions. You must remember that during his time there were quite a few different sects, sub-sects and castes and creeds. There was the question of Buddhism as against old Hinduism and the question arose to what extent you could reconcile the different philosophies and beliefs.

Adi Sankaracharya not only



synthesised all the different philosophies and ideals, but he purified them. As a creed or religion or language goes down the centuries, it gathers a crust of useless, immaterial accretions, and these immaterial things are mistaken for the essence of religion. He broke that crust and went to the essence of all those religions, and showed how they all could be synthesized, how they could all be made to fall into one pattern.

That gives his philosophy a certain completeness, a certain wholeness. You don't need to supplement Sankaracharya. As for his hymns, they are incredibly beautiful. He composed them in Sanskrit, one of the

greatest languages that the human mind has ever evolved. They embody his profound vision.

In fact, when I look around and read what appears in the papers, I ask myself, is this country ever going to realise what her greatness is? But we are destined to live in an age of ignoramuses who have no notion of what the greatness of this country is. It has been said in the Bhagavad Gita by the Lord, "When things get very bad, I reappear to re-establish dharma." And I have no doubt that we have sunk to such a depth now that that day is at hand.

To Sankaracharya philosophy was not an intellectual exercise, it was the dedication of a life. Sankaracharya looked upon every human life as the embodiment of the Ultimate Reality. And he said that human life which is vouchsafed to us is available for transmuting ourselves into an instrument of the Divine Will.

#### Four Essences

The four essences of his philosophy as summarised by both Eastern and Western thinkers are the following:

First, he says that you must

discriminate between what is eternal and what is ephemeral. The One remains, the many change and pass; so don't get attached to what changes and passes, but get attached to the eternal, because that alone is the ultimate final Reality.

He was not against family life. He was sensible enough to realise that if there was no family life, the human race would come to an end. But his message was, 'Realise that everything around you, including your wealth and your family, are all ephemeral things.' Too much attachment would result in diverting your mind from what is eternal to what is ephemeral.

His second message was, that each one of us has to learn to renounce the thought of reward for what we are doing. People will ask you, "Well, you have been speaking for so many years, on so many occasions, but what have you achieved?" The answer is, 'Your attitude must be that you are not interested in the reward for what you are doing.' I would doubt whether Sankaracharya in his own lifetime got the reward for what he did. But he knew that ages and ages hence people would realise the importance of his message.



Christ was crucified and, mind you, he was crucified by the majority vote of the people around him. So much for democracy. Never mistake the majority vote for a vote in favour of reason, for a vote in favour of what is right. What is right is often quite different from what the majority believes in. Socrates was put to death, given the hemlock, by the people, his own fellowmen, who were around him. Mind you, that again was by a majority vote.

And I remember Rajaji in his speeches emphasising this when he was alive. Our country was so much the richer for his life. He said, 'Never mistake the majority vote for what is right and fair and just.'

The third message of Sankaracharya was moral preparation. He believed that each life has to be so lived that you are prepared to meet the Maker at the time of 'crossing the bar', when the final call comes, with a clean record of what you have accomplished with whatever you have been given by way of wealth, intelligence or talent. So, you hold your talent, as much as your wealth, in trust for your

fellowmen. He believed that Universal compassion and love are a part of moral preparation.

I would like to quote to you a few words which are from one of his hymns. "In you and in me and everywhere else, there is but one Vishnu." See yourself in all things, give up the false sense of difference from other human beings everywhere. This is his message of universality; the brotherhood of the entire human race.

In fact, we find it difficult to develop that kind of a sense of brotherhood even in one single country, leave aside the entire human race. Even if there are two States adjoining each other we find it difficult to have the sense of brotherhood among the people of the two States. So we have a long, long way to go before we realise the great message of Adi Sankaracharya, one of the greatest men of our country.

And his last message was the longing for liberation, what St. Luke in his Epistle calls the 'longing for the Eternal Life'. Adi Sankaracharya said this world is just a preparatory ground, a school where we are trying to prepare ourselves, educate ourselves, for the eternal life.

About his year of birth and death, there is no certainty. Max Mueller believed that he was born in 788 and we celebrate the 1200th Anniversary in the year 1988 to 1989. But we are not sure when he lived. We are not also sure in which year he died, though the general consensus is that he was, perhaps, 32 when he passed away. But whatever may have been the exact year of his birth or death, it is his message which

counts, more than his own individual, personal life.

He established what I would call the Empire of the Spirit. Whole generations have come and gone, empires have flourished and vanished, but Sankaracharya's Empire of the Spirit survives. And so long as his great spirit abides with our people, there is hope for the future greatness of our country.



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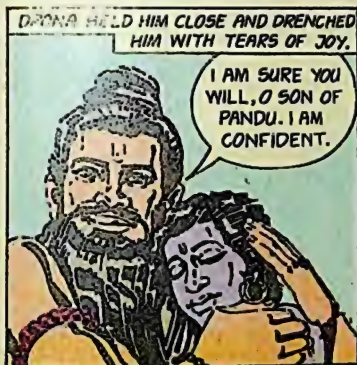
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# The Mahabharata -9

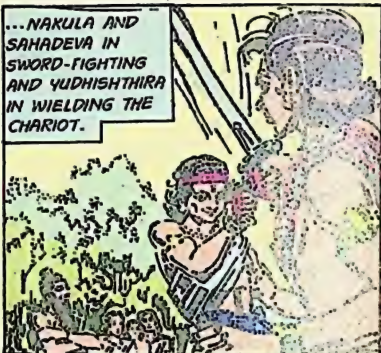
Kamala Chandrakant & P.B. Kavadi



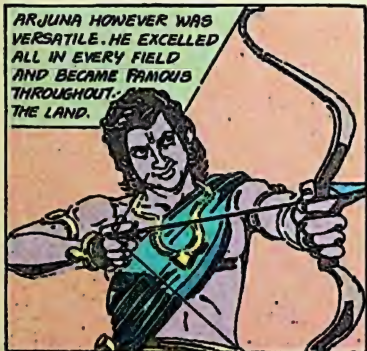
GRADUALLY DRONA'S PUPILS BEGAN TO SHINE IN THEIR SPECIAL FIELDS. HIS SON, ASHWAT-THAMA IN MYSTERIOUS WEAPONS, DURYODHANA THE KAURAVA AND BHEEMA THE PANDAVA IN MACE-FIGHTING...



...NAKULA AND SAHADEVA IN SWORD-FIGHTING AND YUDHISHTHIRA IN WIELDING THE CHARIOT.



ARJUNA HOWEVER WAS VERSATILE. HE EXCELLED ALL IN EVERY FIELD AND BECAME FAMOUS THROUGHOUT THE LAND.



ONE DAY AS DRONA ENTERED THE GANNA FOR A SACRED DIP, A CROCODILE SEIZED HIM. DRONA PRETENDED TO BE HELPLESS.



IN A TRICE FIVE SHARP ARROWS, SHOT IN QUICK SUCCESSION, SLEW THE CROCODILE AND SET DRONA FREE.



WHILE SHOCK AND FEAR HAD PARALYSED THE OTHERS, ARJUNA HAD ACTED.

MY INSULT WILL SOON BE AVENGED!



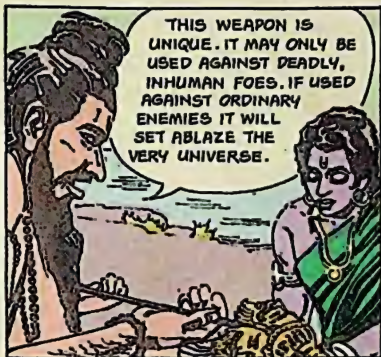


DRONA WAS PLESED.

KEEP YOUR BODY  
AND MIND IN CONTROL  
AND RECEIVE THIS  
BRAHMASHIRAS  
MISSILE, ARJUNA.



THIS WEAPON IS  
UNIQUE. IT MAY ONLY BE  
USED AGAINST DEADLY,  
INHUMAN FOES. IF USED  
AGAINST ORDINARY  
ENEMIES IT WILL  
SET ABLAZE THE  
VERY UNIVERSE.



THEN DRONA BLESSED ARJUNA...

YOU WILL REMAIN  
UNEQUALLED AS AN  
ARCHER. YOUR  
VALOUR SHALL MAKE  
YOU FAMOUS.



...AND TAUGHT HIM THE SECRETS  
OF THE BRAHMA SHIRAS MISSILE.

AT LAST THE PROUD GURU STOOD BEFORE  
DHRTARASHTRA AND THE KURU ELDERS.

AT YOUR COMMAND, THE PRINCES  
SHALL EXHIBIT THEIR SKILLS,  
O KING OF THE KURUS. THEY  
HAVE COMPLETED THEIR  
STUDIES.



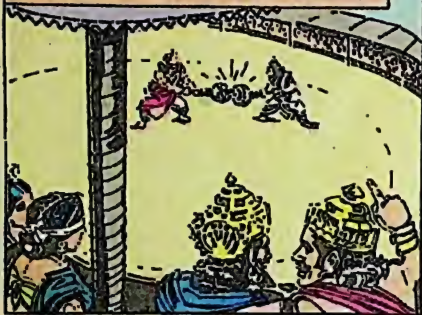
AS YOU HAVE ACHIEVED  
THIS, DRONA, YOU CHOOSE  
THE TIME AND THE  
PLACE FOR THE  
TOURNAMENT.



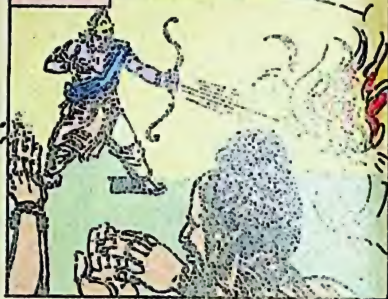
AND I SHALL BE PLESED  
IF YOU, LEARNED VIDURA,  
WOULD CARRY OUT  
THE PLANS OF  
DRONA.



IF BHEEMA AND DURYODHANA ACQUITTED THEMSELVES WELL AT THE TOURNAMENT...



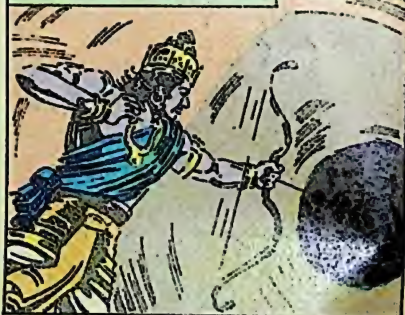
...ARJUNA WAS THE HERO OF THE DAY, WITH THE ASWEYA MISSILE HE STARTED A FIRE...



...AND WITH THE VARUNA MISSILE HE PUT IT OUT.



WITH THE BHARMA MISSILE ARJUNA BORED HIS WAY INTO THE EARTH...



...AND WITH THE PARVATA MISSILE HE SET UP MOUNTAINS.



THEN WITH THE ANTARJHANA MISSILE HE MADE HIMSELF INVISIBLE.



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# The Tathagata — A Profile

Swami Tathagatananda



**I**NDIA does not profess to be a Buddhistic country. Still, she adores Buddha; nay, Buddha is accepted by the Hindus as one of the incarnations of God. India attaches supreme importance to the spiritual values of life, and in Buddha we witness a magnificent manifestation of divine beatitude. Very few great men have, in their own times,

won so much recognition as Buddha did. In the succeeding centuries, his peaceful mission spread to a vast area which included modern Pakistan, Afghanistan, portions of Central Asia, China and Korea. It was carried by dynamic missionaries to Tibet and as far as Japan in the north, and to Shri Lanka, Burma, Indo-China and In-

donesia in the south and east.

Buddha's message of renunciation, compassion and service found varying expressions in different countries which admired his teachings. Each culture received it in accordance with the genius of its people and their assimilative capacity. In every country the message of Buddha inspired people to deepen their spiritual life.

He preached the universal moral conduct of eternal religion. He represented an Everest-high ascent of human genius in the realm of life's supreme values. His 45 years of unceasing spiritual ministration was indeed something unique in the history of religion. Down the centuries his deep meditative posture has been inspiring us. He is surely one of the greatest teachers of Indian history, and one of the most dynamic characters of the world's religious history.

### **Birth**

Born to be heir to the small principality of Kapilavastu in the foot-hills of the Himalayas in modern Nepal, Buddha rose to be the universal monarch of men's hearts because of his long unremitting public teaching

moved by compassion. He was born of King Suddhodana and Queen Maya Devi of the Sakya clan around 560 B.C. His full name was Siddhartha Gautama, the latter being his surname. His mother died within seven days and Prajapati became his foster-mother. He was raised in luxury, in an artificial world of pleasant surroundings and easy mirth.

But in spite of his luxurious upbringing, deep self-introspective moods were not altogether absent in him, due to his innate contemplative nature. He was loved by the people, for in him they found a happy synthesis — the valour of the ruling class happily matched with gentleness and humility of spirit. He married a neighbouring princess, Yasodhara by name, who bore him a son whom he called "Rahula".

The call of destiny could not be cancelled, and his real mettle was brought to the surface by the shocking sight of disease, decrepitude and death. He soon left the palace in quest of Truth. At the age of 29 Gautama changed clothes and donned the yellow garb of renunciation. But his regal bearing could not be suppressed, and he naturally drew the attention of King Bim-



bisara of Magadha, who vainly tried to persuade him to give up his yellow robe. Buddha's renunciation later became an important theme for poetry and art. It was certainly a memorable phenomenon in human history, and it has left a rich legacy in our culture.

Following India's time-honoured tradition, Gautama sought the help of two teachers — Alara Kalama and Uddaka — successively. Although they were gifted, Gautama was not satisfied: the aspiration of his heart was for the highest. He next went to Uruvela, today known as Buddha Gaya, where he did hard penance for six years along with five other ascetics. The rigour of austerity reduced him to a skeleton. He then gave up the discipline of mortification of the flesh and left his seat. His five companions were highly annoyed. Then after having refreshed himself with a warm cup of rice pudding which he received as alms from the village girl Sujata, he sat under the Bodhi tree with the firm resolve not to rise until Enlightenment came. Mara, the symbol of our weakness, tempted him in a hundred ways. Gautama remained undisturbed. In the last quarter of the



night — it was a full moon night — he experienced the Truth.

### **Illumination**

It was the supreme moment of his life, a great phenomenon in the history of man's spiritual journey. Gautama had blossomed into the Buddha, the Blessed One. After having achieved final emancipation from bondage, he experienced a great compassion in his heart, which compelled him to go forth, enlightening every seeking aspirant, helping all men and women in their spiritual struggle.

Buddha enjoyed divine bliss for seven weeks and then decided to share his wisdom with one and all — "for the good of the many, for the happiness of the many". This was his sacrifice, greater than the one which pro-

pelled him to leave home in the quest for Truth. He was the real embodiment of compassion.

He proceeded to the holy city of Varanasi, a distance of 114 miles from Buddha Gaya, and saw his five brother-disciples who had earlier deserted him. After some initial hesitation, they were captivated by his height of illumination and perceptible sanctity, and accepted him as their mentor.

It was at Sarnath, the Deer Park in the neighbourhood, that Buddha gave two illuminating discourses which are known as the **Sermon on the Turning of the Wheel of the Law**. They dealt with the problem of suffering and how to overcome suffering. The points that Buddha emphasized in his first sermon proved to be the cornerstones of Buddhism, the religion of those seeking to be awakened.

In the first, he spelt out his famous doctrine of the "Middle Path" between the two extremes of self-indulgence and self-mortification; the four noble truths; and their corollaries, the noble eight-fold Path leading the aspirant to freedom, peace and illumination.

### The Four Noble Truths

The four noble Truths are sorrow, the cause of sorrow, the cessation of sorrow and the way to the cessation of sorrow, the eight-fold path consists of rightness to be followed in all things. Buddha discovered that the unspiritual desires of life are inimical to self-knowledge and hence the root cause of our suffering.

These moral principles are universal in character and at the same time practical. In brief, the eight-fold path is: 1. right seeing, 2. right aspiration, 3. right speaking, 4. right behaviour, 5. right work, 6. right enterprise, 7. right meditation and 8. right spiritual rapture. His message was refreshingly simple, vigorous and direct. Really speaking, he was focussing the essential aspects of Hinduism — well-known, though not practised.

Five days after the first discourse, the Blessed One delivered another historic sermon in which he spoke of the soul being completely free from all alien encrustations and how a human being can discover within himself immortal, pure Being — the source of eternal peace. Through such enlightenment, the seeker of truth gives





up the false identification with the ego which is mortal.

#### **Common Aspects**

The above two discourses and several others in the Buddhistic tradition, can be found easily in the Hindu system. In fact, in all his teachings, he never left the ideals of the Hindu tradition very far behind. Destruction of the false self, cessation of rebirth, the law of Karma, final deliverance from the world of becoming are emphasized in Hinduism as well as in Buddhism.

His enlightened sermons and the greatness of his excellent spiritual life dedicated to the service of the people of all classes and his adoption of the

language of the people as a vehicle of expression were responsible for the spread of his thoughts and ideas. The rational temper of his teaching certainly contained a freshness and a robustness which captivated the better minds of the time.

At Varanasi, Buddha laid the foundation of the Sangha — the organisation which was charged with the peaceful mission of spreading his message of deliverance from ignorance, false schemes of life and their consequent suffering. The organisation began to grow vigorously and the rich and the poor alike sought his guidance. When the order had gained 60 members, the Blessed One sent them out to teach. "Go forth," he said, "and preach the doctrine. With compassion for all men, go forth and preach the extinction of desire. Proclaim the eight-fold path that leads to wisdom, peace and Nirvana."

#### **Craving**

Having despatched his disciples in different directions, Buddha came to Uruvela, where he got one of his famous disciples, Kassapa, a fire worshipper. In his famous "fire discourse" at Gaya, Buddha said that craving for sense-

enjoyments is a veritable flame that is burning within us all the time. The tortures meted out to us through birth, sickness, old age and death are no more than the scorching fires of misfortunes fuelled by sense-desires. He counselled them how this flame of misery can be put out by right living culminating in Nirvana — liberation.

The Tathagata, along with his entourage, came to Rajagriha, the capital of Magadha, to meet the King Bimbisara. Recognising Buddha's illumined stature, the King, along with many of his subjects, took refuge in the Order. The King bequeathed the brotherhood a beautiful park known as the Bamboo Grove. This was the first centre of the order. Here Buddha received two of his greatest disciples, Sariputta and Moggallana, "the most excellent pair", as he himself remarked. In due time, these two celebrated disciples became leaders in the brotherhood and formulators of the doctrines.

Here, a great man of wealth, a philanthropist named Anathapindika, became his disciple. After having known his desire to become a monk, Buddha told him that one could in-

deed live a life of selflessness and charity if one's "right memory" were always kept alive for the goal of life and for the service of others. Anathapindika, along with the Prince of Kosala gifted the Jetavana Park to accommodate Buddha's large number of disciples. In this park Buddha gave a sermon on Nirvana. The eternal soul of India found powerful expression through his exalted personality.

After seven years, since he left home, being repeatedly invited by his father, King Sudhodana, Buddha sanctified his birthplace by his august visit along with his large retinue. Even in this city of his birth he went about begging his food, causing much pain to his father. Being reprimanded for his disgraceful behaviour in hurting his royal prestige, Buddha answered firmly: "The way of my true inheritance, the way of the succession of Buddhas, is this." His father was won over, and was foremost among those who took vows, and the king later experienced the initial stage of enlightenmet.

### **Yasodhara & Rahula**

Yasodhara had once been a beloved wife, but due to her genuine devotion to her husband



she too subjected herself to an extremely austere life — her hair was cut short, she wore the plain, coarse robe of an ascetic, slept on the floor with a mat below her, and she ate only once a day. Thus during the seven years of her husband's absence, she meticulously followed a rigorous life, though in a palace. She was later received into the order established for women, along with Buddha's foster-mother and many others of the family. His seven-year-old son came, at the behest of his mother, and asked Buddha for his patrimony. At Buddha's direction yellow robes were given to Rahul who joined the order.

All through his long 45 years of spiritual ministration, except for the rainy seasons, he, along with a large group of followers, used to travel constantly through villages and towns preaching and guiding the people — monastic and lay. He taught till his last breath of life, and on his death-bed taught the importance of morality, meditation and insight in his famous discourse of the Mahaparinirvana, the final passing away.

These are the central messages of his teaching. Accord-



ding to him, religion is realization and not any adherence to mere ritual or propitiation of deities. Religion is followed as a discipline to attain abiding peace and nothing short of that. In his last message to the weeping Ananda, his beloved disciple, just before his final departure, he summed up his consoling message in the beautiful words: "Therefore, O Ananda! be ye lamps unto yourselves. Betake yourselves to no external refuge. Hold fast to the Truth as a lamp...". "All conditioned things are subject to decay. Strive diligently to work out your own perfection."

#### Parinirvana

Buddha passed away at Kusinagara, in modern Uttar Pradesh, around the year 480

B.C. Thus ended the earthly life of Tathagata. He was one in an unending line of illumined souls who have shown us the highest and holiest aspiration of life, the realization of Truth within and without.

The dharma of the Tathagata kept spreading due to the dynamism of his monastic order, the first such order in history. His brotherhood of monks was a very vigorous organisation. Ceaselessly working for the moral and spiritual elevation of the masses, it led to the creation of a new era during the period of Asoka, in the third century B.C., which is known as the golden period of the Indian History. In a special sense, Emperor Asoka gave a powerful fillip to the order and was responsible for the spread of Buddhism in far-flung territories.

Buddha was a supreme Karma yogi. Swami Vivekananda highlighted the great character of the Tathagata as an exemplar of Karma-Yoga in this fitting testimony:

"Let me tell you in conclusion a few words about one man who actually carried the teaching of Karma-Yoga into practice. That man is Buddha. He is the one man, Buddha is the only prophet

who said, "I do not care to know your various theories about God. What is the use of discussing all the subtle doctrines about the soul? Do good and be good. And this will take you to freedom and to whatever truth there is.

This great philosopher, preaching the highest philosophy, yet had the deepest sympathy for the lowest of animals, and never put forth any claims for himself.

The history of humanity shows him to have been the greatest man ever born; beyond compare the greatest combination of heart and brain that ever existed, the greatest soul-power that has ever been manifested. He is the first great reformer the world has seen. He was the first who dared to say, "Believe not because some old manuscripts are produced, believe not because it is your national belief, because you have been made to believe it from your childhood; but reason it all out, and after you have analysed it, then, if you find that it will do good to one and all, believe it, live up to it, and help others to live up to it."

(The Complete Works of Swami Vivekananda Vol. I P 116-118)



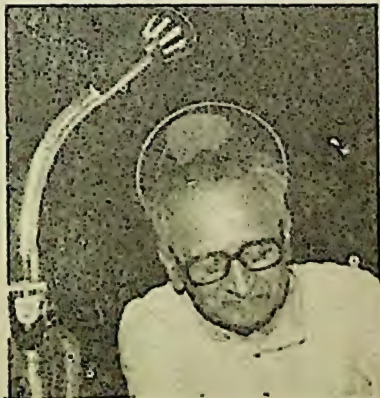
# National Resurgence

Achyut Patwardhan

Achyut Patwardhan, patriot, socialist leader and humanist, is one of the few surviving national leaders with an unsullied record of service and sacrifice. In the following article (text of a speech) he lays his finger unerringly on the malaise of our times. He calls for a new awareness among the people of their political, economic and social responsibilities. The teachers and students, in particular, he says, should realise that what we need, above all, are moral excellence and academic excellence.

**T**HE word means 'to rise again'. There is a great deal of dissatisfaction with the way this country is being governed, and with the ruling party and its leader. There is an equal amount of disapproval of and anger against the doings of the Opposition parties — these are negative responses to a grave situation. While there is dissatisfaction there is no sense of an unerring direction. It was easy enough in the days of my youth, and it did not take too much learning, to express the

priority — British Rule must go. After independence also, there



was a wide-based agreement about our direction: 'We must end the thralldom of poverty'. All thinking men felt it was an insult to Indian manhood and womanhood that we should permit such appalling poverty and injustice. We, however, succumbed to easy answers. The answer was, "Industrialize". Easy answers create complex problems. They are a symptom of sloth in the higher intelligence.

When we started to industrialize, even his close lieutenants told Gandhiji that we could not accept his model of rural industry. That was a slow-speed programme, we felt. We failed to lay down a strict code for industrialists. The sick cotton mills are a witness to the fact that as man prospered, he let his machinery go to dogs, as it paid him to do so in the short run. This is the same sad story of the Scindia's and dozens of other industrial houses. New ones have sprung up also without any notion about the disciplines of each profession.

What we have gained is a five-star culture without any aesthetic taste, the vulgarity of the rich. The lack of a code of conduct has been the curse

which has caught us in a crisis. The worker who shirks does not feel miserable by the disapprobation of his peers. Education, both of the teachers and the students, is sub-standard. Universities have lost their virtue of learning and insight.

Can we awaken to this reality, that we cannot afford, each one of us, to be too busy making money? But when we chose to industrialize, though Jawaharlal Nehru in his brilliant flash of far-sight set down some norms, he failed to demand the requisite discipline from the Government as well as the people. So there was a free for all.

### 'Man-made Chaos'

We did reasonably well and so there is industrial progress. Agricultural progress we have made because the people were clear-sighted. What have we done with that prosperity? We the people, we the government, we the opposition? Prosperity without a stern discipline leads to man-made chaos. The industrialists, the technocrats, the entrepreneurs, the financial wizards, the middle-level cadres in industry and trade, the workers and their trade unions have by some sort of a con-



spiracy, renounced a work-ethic. Make a quick buck and the rest be damned — that seems to be the guiding principle. India needs, above all, a realisation that politicians cannot, even if they were in earnest, abolish poverty. We, the people, can. We must stop breeding like pigs. The sanctity of motherhood is the greatest motivation for birth-control. Can we awaken to the sanctity of what it means to be a father? If we did, there would not be such a problem of delinquency.

We have been aping the West. We think we must be like them. They, too, have this problem of alcoholism, delinquency, alienation.

Can the industrialists, in each industry, not take on for their workers the job of housing? The workers must put away a part of what they lose in gambling or booze for their housing.

The story of education is equally tragic. Cannot a few teachers and a few students awaken to the fact that what we need, above all, is moral excellence and academic excellence.

It is time we, the people of India, chose to rise again to set our house in order.

A sane citizen alone makes a sane society. ● ● ●

(Gist of a speech delivered in Madras).

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# Savarkar.



## The Limits of Human Endurance

M.V. Kamath

**H**OW much suffering can a human being endure? What is the limit beyond which a person can only break down? It differs, one might say, with individuals. For many the threshold is low. For some it is

unbelievably high, or almost suprehuman. And the question may well be asked, 'What makes people willingly suffer pain, agony, humiliation and sorrow and yet emerge if not victorious, certainly whole?'



VINAYAK DAMODAR  
SAVARKAR



(May 28, 1883 — February 26, 1966)

DHANANJAY Keer, the biographer of Veer Savarkar, sums up the life and work of this patriot thus: "Savarkar educated the literate, motivated the educated and activated the learned. His strong conviction, dauntless courage, invincible faith, unremitting industry.... belong to the type of men like Luther, Knox, Mazzini, Rousseau, Voltaire and Carlyle who represent the moral force of the world and stamp their mind upon their age". Savarkar's life was one of authentic greatness which will inspire generations to come to noble resolve and high endeavour.

Apart from his sufferings as a patriot, there are three aspects of Savarkar's life which deserve to be remembered: His belief in 'Hindutva', the essence of which is a sense

of pride in being a Hindu and belonging to India; his condemnation of superstitions in the Age of Science; his sense of history, his mastery of Marathi and his fine poetic sensibility.

The Savarkar Darshan Pratishthan, of which the well-known singer, Sudhir Phadke, is the President, has brought out a handy commemorative volume on the 'Life, work and philosophy' of this great son of India. The volume contains not only informative but interpretative articles on the many-faceted personality that was Savarkar. The contributors include: J.D. Joglekar, M.V. Kamath, Jagjit Singh, Balasaheb Deoras and S.T. Godbole. Manohar Malgonkar, the distinguished writer, in a brief but moving article, acknowledges his debt to Veer Savarkar in inspiring him to write one of his popular novels, "A Bend in the Ganges".

Savarkar is a symbol of human suffering for a great cause — in his case, it was India's freedom. Shri M.V. Kamath gives a graphic account of Savarkar's sufferings in prison to the utmost limit of human endurance. We are reproducing here Shri Kamath's article.

(Copies of the volume can be had from the Savarkar Darshan Pratishthan, 17, Ramachandra Niwas, Ram Maruti Road, Dadar, BOMBAY - 400 028, on payment of Rs. 35/- which will be treated as a donation to the Pratishthan.)

Great minds have suffered. Galileo was made to recant his belief that the world was round and that it revolved round the sun. Joan of Arc was burnt at the stake. Others have undergone lengthy imprisonment in dark dungeons and come out — in rare cases — unscathed. How many millions have been sent to Siberia during the Stalin regime, never to return? The roll call of honour is long, if not endless.

### Indomitable Soldier

Among the shining lights of Indian heroes who have, in the language of the Bible, "beareth all things, endureth all things" surely is Vinayak Damodar Savarkar. Few political prisoners of his stature have suffered as much as this indomitable soldier.

He had been put in bar fetters, cross-bar fetters and in standing handcuffs for long periods of time. He had been made to eat foul food, live with rank criminals, denied human companionship and treated with utmost contempt. He had drunk foul water, lived on stale bread, endured insults. For twelve long years life had been for him, in his own words, "a series of unexpected, unendurbale mishaps and dangers, a continuous torture



of body and soul". He often felt that his mind had been stretched on a rack all the time, his nerves completely shattered. And yet, there once also came a time when he felt that life had ceased to be meaningful, that he might as well end it. This was during his last incarceration in Ratnagiri. Of that period of darkness he writes:

*"Suddenly in his mood I got up. High up in that cell was a barred window as in the jail in the Andamans. I thought out in my mind how to reach my hand to the window and how to put an end to my life by hanging myself by a rope to its bars... My mind was overcast with complete darkness..."*

Savarkar's sufferings started the day he was put on the steamer that was to take him to



the Andamans. (June 27, 1911)  
Of that moment he writes:

*"Climbing into the steamer to be transported for life was like putting a live man in his own coffin. Hundreds and thousands must have gone to the Andamans... and not ten in a thousand had returned alive to India! Young men of 18, as soon as they put their step on that steamer, became old and the shadow of death was visible on their faces."*

The ship that was taking Savarkar to Andamans itself was a hell hole. Those travelling with him crooks of the meanest kind. Some were stricken with foul disease, but they were all forced to sleep cheek by jowl. Writes Savarakar:

*"In this crowd I made my bed and lay upon it. My feet touched their heads and their feet came up to my mouth. If I turned on the other side I found their mouth had nearly touched my mouth..."*

Andamans at the turn of the century was a place full of malaria and besides the mosquitoes that carried the malaria germ there were leeches and snakes. The snakes, about a foot long and an inch broad, were so poisonous that a man bit by

them would be struck with paralysis and unbearable pain.

Jail life was full of terror. Prisoners were not permitted even to inquire into each other's health. The sentence for that infringement of rules was to keep a man standing with handcuffs on, for seven days. In addition, prisoners were made to work at the oil mill. Twenty turns of the wheel were enough to drain away the strength of the strongest coolie and no dacoit past the age of twenty was put on that job. But this rule was not applicable to political prisoners, as Savarakar was to learn by personal experience.

. There were other modes of physical torture. Writes Savarakar...

*"Of all the hardship of prison life— gruelling work, scanty food and clothing, occasional thrashing and others — none was so annoying and disgusting as its provisions for urinals and lavatories. The prisoner had to control the demands of nature, for hours together, for want of these arrangements in the cell itself... The prisoners were locked in their cells at six or seven o'clock in the evening and the lock was opened only after six in the morning. During twelve*

hours of the night, the warders insisted that the prisoner shall have no occasion to ease himself... Some prisoners found it impossible to control the call of nature and answered on the floor of their cells. The cell was eight by ten feet and the prisoners had to sleep with his head near the nuisance he had committed..."

### **Beasts of Burden**

The prison warden in Andamans was an Irishman by name Barrie and he certainly invented several forms of torture. Political prisoners who would go on strike for elementary demands — like the right to be let out to ease themselves — had handcuffs put on them. Sometimes they were put in shackles and placed in solitary confinement. At other times they were used as beasts of burden, forced to draw the carriages in which the officers went around.

Work on an oil mill was body shattering. Writes Savarkar:

*"I put on the barest piece of loin cloth round my waist. My work began precisely on the hour of six and it continued unbroken till ten. The continuous round gave the sensation of dizziness. My body ached all through and, as I*

*lay upon the plank of a bed for rest and sleep, I felt feverish... Wake up I must the next morning and resume the work. So it went on for a week...."*

There was no one to talk to. Savarkar had to work all by himself at the mill, like a slave.

*"To speak to none, to discuss with none, and to keep on looking at my naked body so shabby, so dustcovered, so sweated by the work on the oil mill... the body used to be full of perspiration and dust clung to it. It went on like this from hour to hour, from day to day..."*

*"One day, all of a sudden, I felt I was fainting.. and fell into a stupor. I do not know how long I was in that stupor..."*

There was no paper to write. Writing was positively discouraged. And here was this intellectual, brimming with ideas and with no way of putting them down. Then Savarkar found a way out. The wall, the wall! It was white-washed and looked like a sheet of paper. Ideal to write upon, Savarkar thought. He had no pencil, but he managed to get hold of a pointed nail which he would hide in the bolt of his door. As soon as he was locked in, he would get the nail out and work



on the wall and so he "wrote" for 14 long years of his imprisonment.

*"All the walls of the 7th chawl were thus scrawled upon and each constituted for me a book by itself. For example, the cell in which I was confined to weave the stranded cord was written with a full outline of Spencer's 'First Principles'. My poem 'Kamala' was composed and copied in full on the walls of the seventh division. In another cell I wrote all the definitions of political economy as I had learnt from Mill's work on the subject... As I was being changed from division to division, I saw to it that every division and every cell in that division had its writings on the walls from my improvised pen..."*

Prisoners were allowed to write only one letter home a year. but the letter, perforce, had to be brief. No complaint against the jail authorities was permitted nor was any reference to ill treatment and persecution allowed in the letter. One prisoner had contrived to get a letter of complaint smuggled out to reach Surendranth Banerjea in Calcutta. The letter got published, Mr. Barrie got wind of it and the punishment he

meted out to the prisoners was severe. Prisoners were no longer allowed to sit together for dinner. Nor could they talk to each other.

The food served was invariably awful. As Savarkar put it, "a man enters the prison and puts the word 'taste' outside it". Any complaint made against the food was considered false and the complainant was duly punished. Occasionally prisoners found kerosene oil mixed in the conjee served to them. The conjee had to be swallowed. That was the only sustenance for the day. As Savarkar put it, "for if we did not drink it, we had to go without food that day and do our daily work on an empty stomach. But more than that, we would be violating the prison regulation which said that whatever was put on the plate shall be eaten".

#### Savarkar wrote:

*"I have seen instances of warders forcing the prisoners to pick up the food they had thrown into the dust-bin because they had enough of it, and made them eat it."*

#### Boiled Reptiles

Food was cooked for the

hundreds and what went into the cauldrons was nobody's business. Every morning prisoners would be sent out to fetch vegetables and what they brought would be put in a heap.

*Nothing was cooked carefully. Everything was done in a hurry and therefore reptiles went into the boiling vessel along with the greens. When it was served out to us, sometimes we discovered boiled pieces of reptiles...*

Just as bad as young reptiles were the centipedes that went into the pot. When these were shown to the jail warden, he would exclaim: "Oh, but they taste so well!". In his first six months Savarkar was placed in solitary confinement. Even at the end of the period, he was not allowed to mix with other prisoners. A special watch was kept on him to prevent him from having any intercourse with other people. 'With the evening I was sent back to my room and locked for the night... Years went on in this round of daily routine.'

Savarkar could take all this punishment, but not many could. One prisoner, Indu Bhushan Roy, hanged himself in his cell one night. Another who had been yoked to the oil mill



was bound hand and foot to the turning wheel while others were ordered to run faster. The man who was thus bound was dragged along the ground till his body was scratched all over and blood began to ooze out. Another prisoner was deprived of a blanket at night and made to lie on the bare floor, shivering. Some others were manacled.

### Philosophical Attitude

How long could even Savarkar stand physical suffering? His health began to fail between 1915 and 1916. He had been arrested in 1910 and he had withstood a lot of hardship for five long years and then the hard labour in jail, the bad food, the insanitary mode of living began to tell. Savarkar



developed dysentery but was not given even a drop of milk. Dysentery would give him griping pain, have stools at all odd hours and the time came when he could not even have congee. His fever would rise to 102 degrees. Savarkar's consolation was that at least he could see a doctor while in thousands of Indian villages, the poor, who were nominally free, had no one to attend on them! As Savarkar himself wrote: "Why should I bewail my lot in this prison because I am in its hospital down with malaria and dysentery? Pain and disease are rampant everywhere. There are a thousand villages and a thousand huts of poor families which, stricken down with similar ailments, do not find any medical aid... Your lot in this dependent state is much better than theirs, though they are free. Their lot in these circumstances is any day harder to bear than yours. So be patient and put up with it calmly. Do not grumble... Do not add to your pain by this idle pining..."

It required an extraordinary philosophic attitude to think along these lines. And Savarkar was nothing if not philosophical. He asked himself: "Free life? What is it? And who

is free? Is it without the walls where these people toil? Outside these walls are the huge walls of the Universe and Nature. Mind alone is free. It is imprisoned only by the skies overhead and the horizons stretching before its eyes. If you feel pinned down and limited by this prison, ask those who are free and they will tell you that they are as much pinned down by the giant circumstances..."

### Questioning Spirit

Savarkar held that even if he was in jail and far away from home, "philosophically speaking" his life was not "altogether useless or any worse than that of the so-called free man in the world"

After all, what did the "free man" do? He rose from his bed every day, went to office, sat there all day long, ate, went to bed, slept and this was endlessly repeated. What did the free man make of his life? Marriage, children, retirement and pension, that was the be-all and end-all of his existence. How was that sort of life better than that of children at play? His life and the life of the free man was in the same groove and cast in the same mould. Wrote Savarkar.

*We grown on our parents'*

*knees; we burn or bury them in due time; then we fondle and rear our own children and we go to our graves finally. And what is all this for? Is not the wheel of life a weary round, after all? The great Shankaracharya asked the question: What next? And it is a question very pertinent to ask of life in this world...*

One can dismiss this as rationalisation of hardship, but while rationalisation it could well be, it was also the fruit of

much thinking and meditation. In prison Savarkar asked himself questions. Other men had gone to prison, but Savarkar suffered more than most. Pain made him a fuller man. He had been stripped of his clothes when he was first put into prison in 1910. His clothes were given back to him, a free man in 1924. But in prison he had clothed himself with a new thought-coat. It was to last him till the end of his life. ● ● ●



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# Unity Is Strength: The Lesson of Indian History

Syamaprasad Mookerjee

India has had a splendid past. Many were the epochs when she lay safely anchored in a haven. But at times, storm and wind battered her masts and threatened to throw her precious burthen overboard. Nature, while impressing on her the stamp of unity by encircling her with lofty mountains and rocking seas, left gaps through which successive waves of invasion swept into the interior and brought ideals and ways of life that did not always fit in with her environments. In the interior itself, the hand of nature has drawn lines by rock and wood that proved serious impediments in the way of developing a common national life. But in spite of these, our forefathers did not despair of their country and we have had brilliant epochs in the history of India when she could justly claim respectful attention from the civilized world. There were



times when the political unification of the country ceased to be a mere dream of poets and patriots and came near a historical reality, resulting in an outburst of activity in the domain of religion, literature, science, and art, comparable to that of the Greece of Pericles or the England of Elizabeth.

That splendour was by no means ephemeral. Indian culture has retained its vigour and vitality and has found a worthy place among the civilisa-

tions of all ages. The pyramids bear mute testimony to a vanished civilisation on the banks of the Nile, the winged bulls are but lifeless relics of another culture that once

flourished on the banks of the Euphrates and the Tigris, the ruins of Persepolis and Susa are today but subjects of antiquarian interest. Greece has achieved her political in-



## Syamaprasad Mookerjee

S. Radhakrishnan

I first met him in 1921 when I took up the Philosophy Chair in Calcutta University and as the years passed I developed great admiration and affection for him. He was a man of wide knowledge and unshakeable purpose. The dynamic forcefulness of his personality made a lasting impression on all those who came into contact with him. He had to choose between public service and private happiness and he chose the former. He held many offices in his relatively short life. He was Vice-Chancellor of the Calcutta University, Minister in undivided Bengal and a Minister of the Central Cabinet. With the passage of time and the clearing away of certain misconceptions, his reputation as a staunch patriot and great parliamen-

tarian has risen.

Though he was for many years connected with the Hindu Mahasabha and the Jan Sangh his religion was not of the narrow kind. He was catholic in his sympathies and broad-minded in his outlook. Patriotism is not merely love of the land in which we are born; it is respect for the ideals by which we are sustained. That man has a spiritual dimension, that its development can take place in various ways, that we should have respect for all these ways are some of the cardinal features of the Indian tradition. It is Indian and not merely Hindu. Syamaprasad Mookerjee was an ardent advocate of these great ideals.

India has been styled an epitome of the world.



dependence but the old Hellenic civilisation has disappeared for good like the Medusa and the Minotaur.

Here in our land, however, the Hindu still chants the Vedic hymns on the banks of the sacred rivers, the Buddha, Sangha and Dhamma are still invoked by millions of devotees from the mysterious heights of Fuziyama to far-off Adam's Peak.

The civilisation of India is still alive; its philosophy and teachings still inspire millions of human beings, although Indian culture no longer finds its stimulating support from an independent national state. We must attribute its success to its catholicity and universal sympathy.

The ancient Aryans did not revel in destruction for its own sake, they believed in assimilation and improvement. The Macedonian and the Greek, the Saka and the Kushan came to conquer and slay but remained to wonder and pray.

It has been often asserted that the polytheistic Hindu failed to establish a spiritual kinship with the monotheistic Muslim who held much that is Indian in scorn and still seeks his

spiritual inspiration abroad. How can we say that India ignored the teachings of Islam when we find saints like Nanak and Chaitanya, Namdev and Tukaram, preaching the brotherhood of man and the futility of caste in matters spiritual? Although attempts on Hindu culture and institutions fill the pages of Indian history, how can we assert that Muslims ignored the appeal of Hindu culture when we find Muhammad Jayasi weaving a beautiful romance to illustrate the teachings of Hindu philosophy, when we read the simple devotional hymns of Kabir and Sheikh Farid, who refused to recognise the barriers of caste and creed on the high road to God's kingdom? "Utter not one disagreeable word," said Farid, "since the true Lord is in all men. Distress no one's heart for every heart is a precious jewel." In the same strain did Kabir proclaim, "There is the same God for the Hindu as for the Muslim." A rejuvenated India found an Akbar to put an end to political chaos and social disharmony and a Shah Jahan to dream a dream in marble the like of which is not to be met with in the world.

India did not confine her attention to her adopted children

alone. Whenever the stranger stood in need of spiritual solace, she ungrudgingly gave of her best. Did not she send a prince and a princess more than two thousand years ago to the land of the Yakshas to teach them the supreme truth that the only way to happiness lies in non-violence and renunciation? Did not the Imperial ascetic send the same message to the far-off lands of Egypt, Asia Minor and Greece? Did not this country spare her very best, Dipankara, when Tibet and Sumatra stood in sore need of him?

That tradition is not altogether dead even now.

Only the other day, Swami Vivekananda bore the message of Paramahansa Ramakrishna and of India's storied past and taught the true path to peace and happiness to a struggling materialistic world, suffering from the evils of its very greatness.

And today every civilised country in the world finds in Mahatma Gandhi a new messenger of peace, an embodiment of truth and non-violence who can brave the wrath of the mightiest and suffer nobly and patiently for the sake of his ideal.

Do we not find again in Sister Nivedita and Mira Ben the representatives of those pilgrims who have been coming to us all through the ages in search of the truth eternal?

It may be asked that if such has been the greatness of India as a home of culture and thought, why is it that she lost her political independence and became a subject nation? Would it be true to say that the catholicity and universal sympathy which contributed so much to the everlasting freshness of India's civilisation, concealed in them the germs of her political downfall? Did they engender that other-worldliness which spelt ruin to the prospect of India's freedom?

History supplies the answer.

Did not India produce Chandragupta and Samudragupta, Pratapsingh, Sivaji, and Ranjit Singh, in spite of the pacific teachings of our ancestors? Did not the nameless but illustrious heroes, the Indian Argonauts, who explored the mysteries of the uncharted seas and spread Indian culture to the furthest East, prove that Hindu pacifism did not eliminate enterprise and love of adventure? Indian sages and philosophers never



suggested that cowards and weaklings would ever be the torchbearers of India's great heritage. None but the valiant can achieve salvation. India's culture has not been responsible for India's bondage. That culture transplanted to the Himalayas and beyond has not taken the edge off the martial spirit of Mongolian races.

Is it then her climate that deteriorated the sturdy Aryan, Turk and Afghan in turn? If this were so, how are we to account for the rise of the Mahrattas and the Rohillas, the Jats and the Sikhs? How are we to explain the resurrection of the Rajputs? How could Hyder Ali of Mysore hold his own against the Mahrattas and the English? It is not the climate; it is not the culture; we must seek the sense of our downfall elsewhere.

India fell mainly because her people were at the critical hour divided and disorganised. Her influence waned when the forces of disintegration, political and social, were at work. If we left our neighbours

alone, we revelled in internal strife which ceased for a time when great kings like Asoka and Akbar ruled over the destinies of India — mighty men, who sought to unite the teeming millions of this vast sub-continent by the bond of a common aspiration and a passionate longing for the eternal code of righteous conduct, charity and understanding.

A strong and united India fearing none and loving all, brought messages of peace and goodwill to a distracted world. But as soon as the sceptre dropped from their hands, when their grip over the country was loosened through weak and short-sighted successors, when narrow selfishness and mutual jealousy and distrust overpowered our souls, when local feuds and religious strife raised their ugly heads giving rise to social exclusiveness and moral decadence, unity was lost; freedom, man's priceless treasure, disappeared; the country broke into fragments and relapsed into a state of conflict and struggle.



## Apa Pant

1984

THE Gandhian era in the history of India's freedom struggle has a significance which historians are yet to assess in all its comprehensiveness. Not only did it witness an intensification of the national urge to freedom but it totally transformed the tenor of life, the mental outlook and the instinctive concern for security and happiness of thousands of individuals. At the mass level the response to the Gandhian call for sacrifice was emotional, spontaneous. The middle classes, as was to be expected, were cautious and only individuals and some families finally took the plunge. The majority was indeed sympathetic to the cause.

A section within this broad group consisting mainly of intellectuals, many of them educated abroad, stood away



from the mainstream, and watched the turbulent flow with what may be described as spiritual equipoise. It was deeply troubled within but chose to devote itself to its social or societal obligations. The individuals gave of their best to



society as teachers, lawyers, doctors, journalists and others, in whatever stations of life they found themselves. They sought to understand Gandhiji more deeply than most others and interpreted him in a manner acceptable to people in all strata of society. Their personal lives were simple, bordering on austerity.

Apa Pant (77), who may be said to belong to this intellectual group, is perhaps more Gandhian in his outlook than most Gandhians whose conscience was not troubled when the time came for gathering the 'golden harvest' after independence. He, too, had his reward; he found himself in the field of diplomacy which was not of his seeking. That he distinguished himself, even in a field not of his choice and of which he knew very little, is a tribute to his ability, enterprise and total sincerity.

Apa Pant is a scion of a royal family, the second son of Raja Bhawanrao, the ninth and the last ruler of that tiny, old State of Aundh, consisting of 72 villages. Scattered over the districts of Satara, Sholapur (both now in Maharashtra) and Bijapur, (now in Karnataka), the State had a population of 76,000 with an annual revenue of Rs. 3

lakhs. At least a third of the revenue was required to meet the expenditure of the royal household.

Apa Pant had his early education in Aundh, took his M.A. degree from Oxford and was called to the Bar from the Lincoln's Inn. He returned to India in 1937 and became the first Prime Minister of Aundh after the inauguration of Raja Bhawanrao's 'Gandhian village democracy experiment'. This democratic experiment is best



understood against the historical background of Aundh and its rulers, notably, of Bhawanrao himself. A dutiful son, by way of rendering homage to his father, has recorded these in his very readable book 'An Unusual Raja' (Sangam Books (India) Pvt. Ltd., and distributed by Orient Longman Ltd., Rs. 80/-) subtitled 'Mahatma Gandhi and the Aundh Experiment.'

An ancestor of Apa Pant, Parashuram Trimbak Pant, started as a clerk in the service of Rajaram (the second son of Sivaji) and his wife Tarabai. He rose to be a soldier-statesman and was conferred the title of Pratinidhi. The Pratinidhis had precedence over the Peshwas, the famous Prime Ministers of the Maratha State. The younger brother of Rajaram, Shahu, who had been taken as a hostage by Aurangzeb, was suddenly released and there was a confrontation between Tarabai and Shahu. Parashuram Pant, who was on the side of Tarabai, was captured by Shahu. On his release, he retired to a life of seclusion but, before doing so, he sent one of his sons to Tarabai at Kolhapur and another to Shahu at Satara. The Satara branch of the Pant Pratinidhi

gave up Satara to the British early in the nineteenth century and settled down at Aundh, a dry, hilly area, with the temple of Jagadamba atop the Moolpeeth hill and 160 km south-east of Pune. Bhawanrao Srinivasrao Pant Pratinidhi, the ninth ruler of Aundh, was the father of Apa Pant. Bhawanrao or Balasaheb had twelve children by three wives and Apa Pant was the second after Rajasaheb, who died in 1923, soon after his return from England where he was called to the bar.

Bhawanrao was a man of varied interests — books, paintings, music, photography and even gliding. While the Raja's expensive habits drew criticism, he was patriotic and was much concerned with economic, social and political reform. On November 23, 1938, after consultations with Gandhiji at Sevagram, the Raja renounced all his powers in favour of "my children who are now capable of managing their own affairs." The Aundh constitution, which was almost dictated by Gandhiji, came into force on January 21, 1939. It provided for, among other things, an assembly, consisting of representatives from the village-level elected by adult literates;

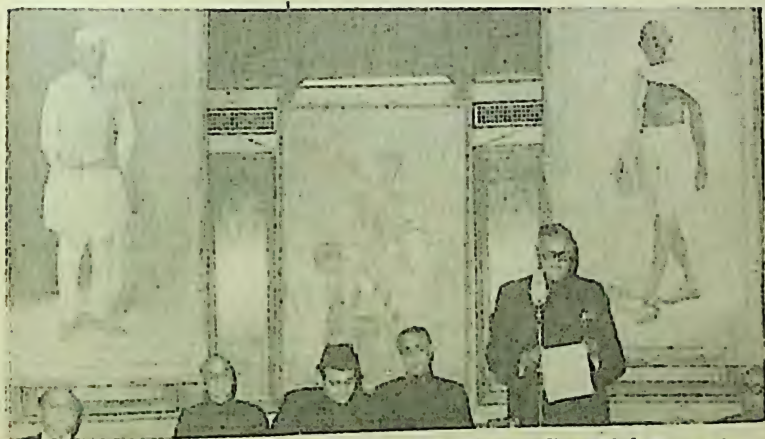


the leader of the elected representatives was to be the Prime Minister. Apa Pant became the first Prime Minister under the constitution.

In implementing this democratic constitution, Apa Pant took great pains to improve the lot of the poor by visiting each village. He was ably supported by his wife, Nalini, who, as a doctor, took care of the health and hygiene of the people. A Polish-born electrical engineer, Maurice Frydmen, who was close to Gandhiji, was at Apa Pant's elbow to help him in all possible ways.

The Aundh experiment, before it could be declared successful, ran into trouble as the country was convulsed by the Quit India Movement of August, 1942. Aundh was suspected of harbouring terrorists by the British and Gandhiji advised Pant to proclaim Aundh's freedom from British rule. But the old Raja did nothing of this kind and all that he was interested in was "Aundh to be recognized as a model State and himself as a modern Raja."

Apa Pant was emotionally torn between filial affinity and the Mahatma's call for sacrifice. He



Shri Apa Pant (4th from the left), the then Indian High Commissioner in the U.K., at the preparatory meeting held on June 9, 1972 for starting the Bhavan's London Centre. (L to R) Shri Sunderram Shetty, Shri Girdharilal Mehta, Dr. Karan Singh, Shri Apasaheb Pant, Shri Jaisukhlal Hathi and Shri S. Ramakrishnan.

wanted to practise non-violence- but friends and comrades insisted on 'cutting of telegraph and telephone lines, stopping all trains', and so on. Asked by Bapuji, "Were you also in all this?" (derailing of trains, looting of government treasuries, etc.), Apa Pant answered: "Yes, Bapuji. You said, 'do or die'. We didn't know what to do and were not very keen to die either. But we didn't deliberately kill anyone, at least I didn't. On the other hand, I tried to persuade all those with whom I came into contact, that the non-violent way is the best way to achieve results."

After independence, the Aundh dynasty came to an end when, the aged Raja at 80, signed the Standstill Agreement for the merger of Aundh with Maharashtra. Apa Pant remarks: "Bapa saheb did talk to the ill-mannered, crude emissary. (Nanjappa) The free government of independent India could have chosen slightly more cultured officers to deal with such delicate situations. Courtesy, good manners, pleasant words do not cost much".

A new chapter opened in the life of Apa Pant from December 1947. He was taken to Pandit

Nehru in Bombay by Achyutrao Patwardhan. The Prime Minister offered to take Apa Pant in the nascent Foreign Service and sent him first to East Africa as High Commissioner From 1948 to 1973, Apa Pant served in many countries as India's representative.

His autobiography, 'A Moment in Time' first published in 1974 and Second edition published by Bharatiya Vidya Bhavan in 1988 (Rs. 35/-) details these foreign assignments.

Apa Pant is a man of culture, humane and gentle — a gentleman who answers to Cardinal Newman's description. His

### **SCHOLARSHIP FOR BHAVAN'S ENGINEERING COLLEGE STUDENTS**

The Jadavpur University Alumni Association (Bombay Branch) Trust has announced two scholarship of Rs. 1000/- each for 1989 to be awarded to two most successful students in Civil and Electrical Engineering (3rd year) of the Bhavan's Sardar Patel College of Engineering, Bombay. The Civil Engineering scholarship will be named after the late Mr. G.N. Banerjee and the Electrical Engineering Scholarship after the late Prof. J.N. Basu.



interests are varied; as were his father's; he believes that it is possible to energise our thoughts through repetition and concentration on them and that, if we turn away from thoughts which create anxiety, sorrow, doubt and conflict and concentrate instead on thoughts of goodness, kindness, beauty and friendship, it would be our first step towards an enriching and fulfilling life.

Apa Pant has a racy style as a

writer. He has a fine sense of humour. His several books, including 'Undiplomatic Incidents', which contains humorous anecdotes in a diplomat's life, are reminiscent of K.M. Panikkar's 'In Two Chinas' and K.P.S. Menon's 'Many Worlds'.

Apa Pant's books are not only informative but have a lightness of touch which should be the envy of any writer worth the name.

## **Pranab Bandyopadhyay**

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# Bhavan's NEWS

**KULAPATI MUNSHI STAMP  
RELEASE, PHOTOGRAPHIC  
EXHIBITION IN DELHI  
VICE-PRESIDENT COMMENDS  
BHAVAN'S WORK**

An imaginatively-designed Munshi Commemoration Stamp was declared released in New Delhi on

December 30, 1988 by the Vice-President, Dr. Shankar Dayal Sharma, who also inaugurated a three-day photographic Exhibition on Munshiji's life and work.

Dr. Sharma pointed out that apart from other things, Munshiji would be remembered for the emphasis he always laid on a strong and united India. "It is in this context that the-



**Dr. Shankar Dayal Sharma, Uparashtrapati, being received by Shri Gir-dharilal Mehta. (left).**





**Dr. Shankar Dayal Sharma being led to the dais by Shri C. Subramaniam and Shri S. Ramakrishnan**

life and message of K.M. Munshi becomes relevant."

Referring to the foresight of K.M. Munshi, Dr. Sharma said Munshi was concerned about environmental health long before it became a

global concern. "He initiated the Vanamahotsava movement during his stewardship of the Food and Agriculture Ministry as Minister," he noted.

Dr. Sharma hailed K.M. Munshi as



**Shri C. Subramaniam, pinning a badge on the coat of Dr. Shankar Dayal Sharma.**



Shri P. Shiv Shankar being greeted by Shri S. Ramakrishnan and Shri S.L. Shaktiher (right).



Presidential Address by  
Dr. Shankar Dayal Sharma.

"a man of action, a dynamic and many-faceted personality, a great educationist, an eminent lawyer, an able administrator, an ardent patriot, a prolific writer, and a

## Description of Design

The stamp depicts K.M. Munshi and a tree, symbolising his interest in the Van Mahotsav. The first day cover shows him against the background of the Bharatiya Vidya Bhavan. The stamp is designed by India Security Press, Nashik Road, the first day cover by Sankha Samanta and the cancellation by Alka Sharma. Denomination 60 paise.





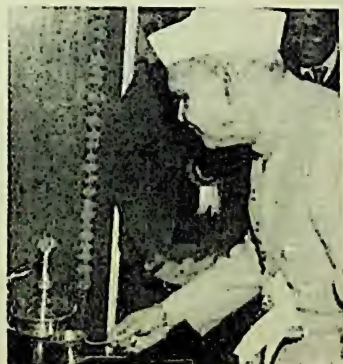
**Dr. Shankar Dayal Sharma with Munshi Centenary Editions of select books before releasing them.**

humanist, besides being an environmentalist and social reformer." "The challenge before us in the present times is to ensure that the material development does not cut us away from our cultural moorings."

The Vice-President hoped that the Bhavan will continue to inspire the people to work for the all-round development of the nation.

"The Bhavan is a premier cultural institution of the country of which all Indians should be proud", he said.

Shri Girdharilal Mehta, President of the Bhavan, and Dr. L.M. Singhvi, eminent Jurist and Member of the Bhavan's Delhi Kendra Council, also



**Uparashtrapati lighting a lamp to inaugurate the photographic exhibition.**



**Uparashtrapati at the Exhibition of photographs on K.M. Munshi's life and work.**

paid eloquent tributes to K.M. Munshi.

At the request of Shri C. Subramaniam, Vice-President of the Bhavan, the Uparashtrapati released the following works of Kulapati Munshi: Krishnavatara — (Volumes I to VII); Foundations of Indian Culture; Bhagwan Parasurama; Jaya Somnath, and Bhagvad Gita and the Modern Life. Kulapati Birth Centenary Editions of these books have been brought out.

The Vice-President was received on arrival by Shri P. Shiv Shankar, Minister for Human Resource Development; Shri Girdharilal Mehta, Shri C. Subramaniam, Shri S. Ramakrishnan, Executive Secretary of the Bhavan, Shri S.L. Shakdher, Chairman of the Delhi Kendra and Shri N.R. Chandran, Director of the Delhi Kendra.

The function was attended among others by Shri J. Veeraraghavan, Secretary, Union Department of Culture; Shri P. Raghavachari, Secretary, Ministry of Communications; Shri R.C. Tripathi, Joint Secretary and Secretary, Centenary Celebrations Committee; Smt. Indira Man Singh, Director, Department of Culture; Shri K.S. Raghupathi and Smt. Usha Raghupathi.

Shri Raghavachari handed over an album of Munshi commemoration stamps to Smt. Usha Raghupathi, Munshiji's daughter.

The function was organised by the National Committee for the Munshi Centenary Celebrations set up by the Government of India with Dr. Shankar Dayal Sharma as Chairman.





Shri Girdharilal Mehta (right) chatting with the Uparashtrapati.



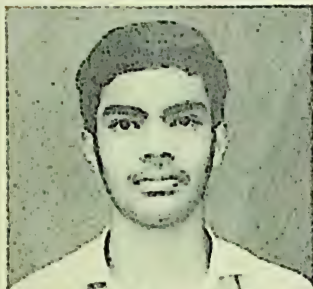
Shri J. Veeraraghavan, Secretary, Department of Culture, proposing a Vote of Thanks.

Shri J. Veeraraghavan proposed a Vote of Thanks.

The photographic exhibition,

which lasted three days and drew large crowds, depicted the life and multi-faceted dimensions of K.M. Munshi's personality.

### GOLD MEDAL FOR BIJU



This year K. Biju, a student of X Std., Ramakrishna Mission High School, Puranattukara, Trichur, Kerala, became eligible for the gold medal given to the best student for character and in studies.

The medal is instituted by Miss Sarojini, Member of FERAB, New Delhi, in the name of her parents Dr R.K. Narayanan and Smt. P. Kausalya Narayanan.

The Medal was presented to Biju before a big gathering by Swami Mridanandaji, President of the Ashrama, on February 10, 1989.

### PH.D. FOR SMT. ANJANI ARUN KUMAR

Smt. Anjani Arun Kumar, a student of Bhavan's Munglal Goenka Institute of Indology and Research, was recently awarded the Ph.D. degree by the Bombay University.

Her guide was Prof. Suresh Upadhyaya, Joint Director of the



Bhavan's Indological Institute, and the subject of her thesis was "Aspect of Dance in the Tenth Skandha of the Bhagavata Purana."

A graduate with English as her special subject, she took her Master's degree in Music (Hindustani Vocal).

Anjani first learnt Bharatanatyam under Guru Smt. Anjali Mehr and later, Guru Nana Kasar taught her the form, technique and identity of the items used in the margam repertoire of Bharatanatyam. He also taught her the theory and technique of Karnatic Tala System. Guru Balakrishnabua Kapileshwari gave intensive training in Hindustani Classical Music for 10 years. Buasaheb's son, Shri Chandrakant Kapileshwari, contributed a lot, in moulding Anjani's style of singing.

Inspired by her first Guru, Anjani wanted to blend the temple-oriented dance form, Bharata Natyam, with the Bhakti-Sangita of



## BHAVAN'S NEWS

medieval North India. This included the bhakti literature of Jayadeva, Surdas, Mirabai, Tulsidas and several others.

The bhakti music consisted of the highly technical dhrupadas, dhameras, Havelisangita Kirtanas, ashtapadis, bhajans, Kathakirtanas from the Chaupais and Namasankirtanas of Tulsidasa's Ramacharitanas.

Anjani composed a few margams along these lines and taught them to her sister Smt. Perna Desai (B. Mus.-Bharatanatyam, Baroda), who has been presenting them beautifully in her performances ever since 1968.

In 1968, the Aradhana Institute of Dance was founded in Poona and later, Aradhana Sangitalaya was founded in Bombay with a view to teaching Bharatanatyam in its true form and spirit.

Anjani was fortunate to assist the late Smt. Rukminidevi Arundale, in her last production, "Meera of Mewar". (Dec. 1983-Jan. 1984). She stayed in Kalakshetra for one month for this purpose.

Anjani's book "Dance musical compositions for Bharatanatyam, a soulful worship of the Divine" is under print and it has a forward from Smt. Rukminidevi Arundale.

In her sadhana and aradhana of

Music and Dance, for the last more than 20 years, Anjani has had the support and encouragement from her husband Shri Arun Jaswantlal, well-known solicitor who is associated with the Bhavan.

### SARDAR PATEL UNIVERSITY CELEBRATES MUNSHI BIRTH CENTENARY

The Post-Graduate Department of History of Itihas Adhyayan Mandal of the Sardar Patel University, Vallabh Vidyanagar, (Gujarat), organized a symposium on December 30, 1988 to celebrate the 101st Bith Centenary of Kulapati K.M. Munshi.

In his welcome address, Dr. R.M. Sharma, stressed it was high time that we studied and evaluated the life and work of great men like Shri Munshi in historic perspective for a better understanding of our history and culture.

Dr. Pramodbhai Patel, Reader in the Gujarati Department, speaking on "Literature and History" stressed the vital role of literature in the writing of History. Dr. Sanatkumar Vyas, Reader in the Hindi Department, gave a talk on "Society as revealed in the dramas of Shri Munshi" and evaluated the role of Munshi as a social reformer.

Dr. G.D. Shukla, Professor and Head of the History Department, delivered a lecture on "Munshi's

Views on History" and explained how Munshiji regarded History as an important social science and the usefulness of its lessons in creating and maintaining stability and strength of the society in particular and of the whole country in general. Prof. R.P. Pandya of the History Department, proposed a vote of thanks.

## SEMINAR ON EPICS AND LITERATURE IN GOA

A Seminar on "Influence of Epics on Indian Literature" was organised in Panjim-Goa by the Goa Konkani Akademi on Saturday April 29. Dr. Gopal Singh, Governor of Goa, who inaugurated the Seminar pointed out that literature should be relevant to modern times and highlight the better aspects of humanity.

Prof. S.A. Upadhyaya, participating in the Seminar traced the influence of epics on Gujarati Literature with particular reference to the writings of those including K.M. Munshi, Umashankar Joshi, Pan-nalal Patel, Manubhai Pancholi and Makarand Dave.

Dr. T. Vasanta Kumar, Dr. L. Rodrigues and Shri Shyam Vernekar read their papers.

Dr. Manohar Sardesai, noted poet and writer, presided. Shri P. Kakodkar (M.P.) Dr. Mahale, Vice-Chancellor of Manipur university, and Shri Ravindra Kelekar were among those present at the Seminar

## ARE YOU MOVING?

We are pained that every fortnight the postal department returns to us several copies of "Bhavan's Journal" with the remark "Addressee has left the place."

A timely intimation to us whenever you move to a new residence or working place will help us avoid spending on needless postage and help you get an uninterrupted supply of "Bhavan's Journal".

**T. Parameshwar**  
(Joint Director)

**Bharatiya Vidya Bhavan**  
**Munshi Sadan, Kulapati**  
**K.M. Munshi Marg,**  
**BOMBAY- 400 007.**

## KUMBHABHISHEKAM OF KRISHNA TEMPLE IN PARAKULAM: APPEAL

The Villagers of Parakulam in Palghat District, Kerala, have come together to raise a temple for Sri Krishna, the Kumbhabhishekam of which is scheduled to be held in May 1989.

A temple for Lord Ayyappa will also come up in the Sri Krishna temple compound.



Contributions for the Kumbhabhishekam and the twin temples may be sent to The Treasurer, Sri Haripuri Maha Sudha Temple Construction Maha Kumbhabhishekam Committee, Parakulam, Kunissery, PIN-681 581, Kerala.

### WORKSHOP ON PRAKRIT

The Bhogilal Leherchand Institute of Indology, Delhi, has decided to hold a Workshop on Prakrit for one month from June 10, 1989 with a view to providing a working knowledge of Prakrit to young students/scholars. A study of Prakrit is very useful for a proper understanding of the Jain Philosophy. The minimum qualification for admission is a degree with Sanskrit or Shastri in Sanskrit.

Prof. Dalsukh Mavania, Prof. Kamal Chand Sogani, Pt. Vinay Sagar, Shri Jitendra Shan, Prof. Prem Singh and Prof. S.B. Deo will deliver lectures on Prakrit to the students for one month.

The BLII will meet the travelling expenses (second class Railway fare, both ways) of the candidates admitted for the Workshop. Free boarding and lodging will also be provided within the campus, says a press release issued by Shri R.C. Agrawala, Deputy Director, BLII, 22nd km., G.T. Karnal Road, Delhi-110 036.



### PROF. N.S. RAMASWAMY BRINGS NEW DIMENSIONS TO ANIMAL WELFARE MOVEMENT IN INDIA

Prof. N.S. Ramaswamy, Director of CARTMAN (Centre for Action Research and Technology for Man, Animal and Nature), who was recently been appointed by the Government of India as Chairman of Animal Welfare Board of India, feels that Animal Welfare Movement to become meaningful should be based on sound economic and social grounds.

Prof. Ramaswamy, an engineer management educationist and consultant has been in the Animal Welfare Movement for the last 20 years.

His path-breaking work in the area of animal power and meat system is of great significance to the Third World. He brought management and productivity sciences to the livestock system in order to reduce the colossal losses in the system and to increase productivity.

As an animal lover his overwhelming motivation is that if the sufferings of animals are removed, they would be able to contribute much better to the entire economy

## BHAVAN'S NEWS

of the country. His two decades of pioneering work had convinced him that animals, particularly livestock, are the most productive of the natural assets. Consuming what the human beings do not need and converting the wastes in Nature system to products of value, the animals serve as a bridge between Man and Nature.

He points out that the contribution of livestock to the GNP is 10 per cent, in terms of milk, animal power, meat, hides and skins and animal wastes. Livestock in India though mainly bred for the dual purposes of milk and draught animal power, ultimately reach the slaughter houses. The Indian economy, and for that matter any economy in the world, cannot sustain useless cattle for years on the scarce resources.

### Barbarous System

However, the slaughter system in India has been the most barbarous. It starts from the trekking of the animals over miles to the slaughter houses, crowding in the slaughter house without food, water or rest the slow and painful butchering in the presence of other animals and pollution of entire environment.

The slaughter system, apart from being too cruel to animals is cruel to man also as he is fed with contaminated and unhygienic meat day in

and day out from the 3,000 authorised slaughter houses in the country and more than 30,000 unauthorised slaughter points in the country.

The Animal Welfare Board has a budget of around Rs. 20 lakhs which is extremely insufficient for the welfare of 420 million livestock, not to speak of the pets, circus animals and others in the service of man. There are only 400 SPCA inspectors in the entire country, looking after the welfare of the huge animal population.

Prof. Ramaswamy, therefore, feels that the budget for Animal Welfare Board should be raised at least to Rs. 5 crores a year. According to him the primary role of the Animal Welfare Board should be to create an awareness on **Prevention of Cruelty to Animals on economic and social grounds and not merely on sentiment values.**

### New Central Law

He feels the Central and the State legislations on Animal Welfare should be reviewed and a new Central law should be enacted to make cruelty to animals a cognizable offence. Like Switzerland India should enact a Charter of Rights for animals backed by legal sanctions.

As the crops of SPCA inspectors is not sufficient for the task, he proposes recruitment of senior citizens as honorary wardens of SPCA with



## BHAVAN'S NEWS

powers to arrest those who violate the Prevention of Cruelty to Animals Act of 1962.

### SRIMAD ANDAVAN SWAMIGAL PASSES AWAY

Srimad Andavan Swamigal of Periasramam passed away in the Asramam premises on the banks of the Coleroon in Srirangam, in Tamil Nadu at 6.30 p.m. in April 10.

Srimad Andavan was an acharya of the Munitraya sampradaya among the followers of Sri Vedanta Desika.

The Munitraya sampradaya traces its advent to "three munis" who did yeoman service to the spread of Sri Vaishnavism. The Munitraya acharyas were noted for their austerity, piety and learning; and for their non-ownership of property and total dependence on the support of their disciples for their maintenance. Their lives are typical examples of simple living and high thinking and their asramas simple institutions maintained austere.

Srimad Andavan's full sannyasa name was Vedanta Ramanuja Mahadesikan. Before he accepted sannyasa, he was known as Thirukudanthai Srinivasa Raghavacharya, or more familiarly Kannan Swami. Though he was well-placed in life, he became a great scholar and expounder of Sri Vaishnavite traditions, learned in Nyaya and Vyakarana as well as the Divya



Prabhandam.

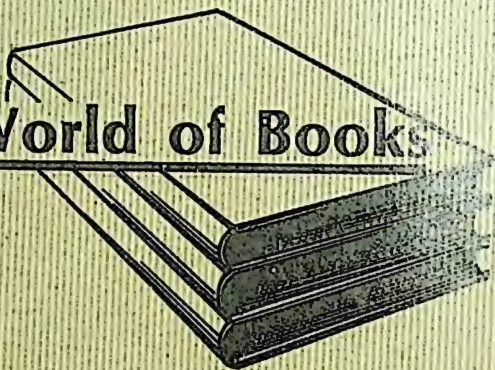
Srimad Andavan's discourses on Ramayana, Bhagavatam, Sri Bhashyam and Rahasya Traya Saaram filled the listeners' heart with a new courage and hope.

Srimad Andavan took his work of ministering to the needs of his followers quite seriously. Without a thought for his own discomfort, he visited remote villages travelling always on foot, to administer samasrayanam and barannayasam to his followers. His kind approach and vivid memory for the history of the family of each of his followers endeared him to every one.

Among other things, His Holiness played a significant role in the construction of the gopuram of the Srirangam temple.

Vidwan Sri Gopalachariar of Mysore, aged 78, the Srikaryam of Peria Asramam, who succeeds Srimad Andavan, is to be known as Sri Srinivasa Ramanuja Mahadesikan.

# The World of Books



**Srimad Ramayana Kalpa Virukshamuna — Balakanda Mungala Katha Kathana Silpamu** by Chennaa Pragada Satya Venkataramani Kumari, Rajahmundry. Publishers Sri Suryanarayana Granthmala, Samacharam Press Street, Rajahmundry. Price Rs. 15/-.

In Andhra, Sri Viswanatha Sanyanarayana was hailed as "Kavi Samrat". He won the Inanapith award. He was a great

scholar in Telegu and Sanskrit. He wrote old and modern forms of poetry, drama, long stories, novels, short stories, research essays, Padya Kavya and in short, all forms of literature. From his work in Telugu entitled "Ramayana Kalpa Vrikshamu" — a Padya Kavya, the imaginative portions have been presented as a Research essay in the book under review. This was originally written as an essay for.



## The World of Books

getting the M.Phil. degree by the authoress. This deals with the grandeur of the Ramayana. The story comprises the Avatara Ramasya, Dasaratha's Puthra Vatsalya, his Aswamedha Yaga, the story of Rishyasringa, the four sons born to Dasaratha, the love of Kaikeyi initially bore towards Sri Rama, Viswamitra's taking Rama and Lakshmana, the breaking of Siva's bow — under these titles the glory of the Telugu Ramayana is expounded fully. Many have written about Sri Satyanarayana's worth. There have also been critics. Kotta Satyanarayana Choudhury pointed out many grammatical and other literary errors in an essay which appeared in the Telugu monthly "Bharathi". The present authoress has read this also — the Bibliography mentions it.

The several themes have been dealt with ably. The present trend is to write research works in the modern dialects. But this authoress has struck to literary forms. This is to be specially commended. But there are some inconsistencies.

(1) At one place, it is said that this follows Valmiki; in another

place, it is said that this is an original work.

(2) There are several not easily comprehensible passages.

(3) It is said that Rama had developed hatred towards Manthara from his early years. This is absurd as Rama was a 'Ripu-Vatsala'

(4) It is also improper to portray Sadananda as telling Rama about carnal pleasures. Valmiki Ramayana is a Dharma Kavya. To portray it as otherwise in the name of a commentary is highly improper.

S.N. Sriramadesikan.

**Sri Matrika Chakra Viveka** of Sri Svatantrananda Natha. Commentary by Sivananda, English rendering by Prof. P.S. Sastri, Published by Sadhana Grantha Mandali, Tenali 522201 — Pages 178. Price Rs. 45/-

**Sri Matrika Chakra Viveka** authored by Sri Svatantrananda Natha is a brilliant exposition of the Sri Chakra, relating it to the 51 letters of the alphabet. The exegesis is further extended to the 36 Tattvas of Kashmir



## The World of Books

Saivism and to the four states of Consciousness — Wakefulness, Dream, Sleep and the Turiya. The book consists of five chapters, Samgna Viveka, Sushupti Viveka, Svapna Viveka, Jagrat Viveka and Turiya Viveka. The English rendering follows the commentary by Sivananda.

Under the supernal influence of Siva, the first Teacher, Svatantrananda Natha contemplated on the meaning of the Matrika, fused the secret doctrine with the Yoga and interpreted the Sri Vidya in easily intelligible Sutras — for the benefit of mankind.

The Sri Chakra symbolises the two aspects, Static and the Dynamic, of the Supreme Being. It has the widest geometric range. It is intricate in detail and the most comprehensive of all Chakra forms. The Sri Chakra is also called the Matrika Chakra as it embraces all the letters of the alphabet.

The Chakra is drawn with straight lines, angles, circles, squares, lotuses etc. in different combinations and permutations. The triangles represent the ascending and descending

energy forms, the past present and future, waking, dream, sleep, Sattva, Rajas, Tamas and Srishti, Sthiti and Samhara. The triangle with apex upward represents Siva and the triangle with apex downward represents Sakti and the combination of the two denotes the Polarised Brahman, the Static becoming the Dynamic.

The Vimarsa (dynamic) Sakti alone is the root of everything. This Sakti, also known as Para Vak, should be worshipped and meditated upon. The Supreme Void is a dull, inactive and inconceivable state. It is this Vimarsa by combining with it that gives life, Chaitanya, to it and makes it conscious. The supreme conceivable form for Worship is that of Vimarsa, in the King of Yantras, the Sri Chakra.

This book providing a synthesis of the spiritual, religious and metaphysical exposition of the nature, form and the meaning of Sri Chakra, has been out of print for over 60 years and will be welcomed by all lovers of Sri Vidya.

M. V. B. S. Sarma





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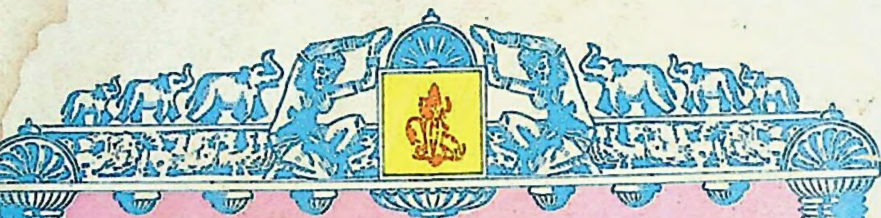
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— M.A.K. PATAUDI

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दैवेन देयमिति कापुरुषा वदन्ति ।  
दैवं निहत्य कुरु पौरुषमात्मशक्त्या  
यत्ने कृते यदि न सिध्यति

कोऽत्र दोषः ॥

Prosperity accrues to him, a lion among men, who is industrious. Only the weak-minded say, "It is bestowed by Fate". Ignoring Fate, exert to the best of your ability. If you should fail in spite of your efforts, surely, you are not to blame.

— Panchatantra

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